

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Home Review of the Week.**—The President signed the Tariff bill at five minutes after five o'clock Friday afternoon, August 6. It had passed the Senate by a vote of 47 to 31. Seven Republicans, all from the Middle West, voted against the bill, and one Democrat was paired in favor of it.—Mr. Taft's opinion of the work done in framing the new measure is thus summarized in an address issued by him: "I have signed the Payne Tariff Bill because I believe it to be the result of a sincere effort on the part of the Republican party to make a downward revision and to comply with the promises of the platform as they have been generally understood and as I have interpreted them in the campaign before election. The bill is not a perfect tariff bill nor a complete compliance with the promises made, strictly interpreted, but a fulfilment free from criticism in respect to a subject matter involving many schedules and thousands of articles could not be expected."—That the long discussion of the measure has made little change in the viewpoint of the two parties, regarding protection, can be gathered from the final word uttered in the discussion. Senator Bailey, in concluding warned the Republicans: "When you pass this bill you have passed the last extreme protection measure that any party in the American Republic will ever dare propose." And Senator Aldrich, accepting the implied challenge, declared: "I have no fears for the future. The American people will never surrender one iota of their loyalty to the protective policy."—A fully-manned flying squadron is the desire of Secretary of War Dickinson, who telegraphed from Memphis last

week authorizing the War Department to lease grounds adjoining the National Capitol as a training ground for airships. The aeroplanes to be handled on these grounds are of the Wright model recently accepted by the War Department.—The income tax amendment to the Federal Constitution was favorably reported to the Senate of Alabama by the Constitutional Revision Committee. The House had already adopted it without a dissenting voice and as the members of the Senate and Governor Comer favor the act it will undoubtedly pass. This will make Alabama the first State to take action on the proposed amendment. The State Senate of Georgia, by decisive vote, refused to take action on the same amendment during the present session. This vote of the Senate, though afterwards reversed, indicates strong opposition in Georgia.—Carried out of her course by the tidal currents in Peril Straits, thirty-five miles south of Sitka, the torpedo boat destroyer Paul Jones, whilst cruising in Alaska waters, struck a reef several miles from Skagway. The boat was hung up on the reef until the rising tide lifted her off. Temporary repairs were made and the destroyer left for Juneau.—Secretary of the Treasury Mac Veigh announced that the initials of the designer on the new Lincoln penny are to be removed. The Secretary said none of the pennies already in circulation would be recalled and the minting of the pennies would not be stopped, but new dies without the initials would be prepared as soon as possible.—Prince Kuni, of the Japanese imperial family, who has been touring Europe for the past year, has been delegated by the Emperor to represent him at the Hudson-Fulton celebration here.—The

close friends of Whitelaw Reid assert that he will retain his post in London for another year.—President Taft has gone to his summer-home in Beverly, Mass., where he will remain until mid-September. On the fifteenth of that month he will begin a trip, which will prove to be one of the most noteworthy ever made by a President. Leaving Boston on that date he will go to Chicago; thence he will cross the continent to Seattle by the northern and central route and after some days' visit at the Exposition city, he will return through the South, stopping at all the principal cities going and coming. The trip will suppose a journey of approximately 13,000 miles.—Federal Judge Ralph Campbell, sitting in Muskogee, Okla., decided that the act of Congress conferring statehood on Oklahoma, including the old Indian Territory, conferred citizenship, both State and national, on all members of the civilized Indian tribes. Therefore he held the contention of the Government that the Indians still occupy the position of wards of the nation and that the Government has a right to sue for their protection is an anomaly. Holding the titles to land bought from the Indians in certain restricted lands in the old Territory to be good, the Judge sustained the demurrers of defendants in 30,000 Indian land alienation suits brought by the Government in the interest of members of the Five Civilized Tribes and ordered the suits dismissed.

**Exeunt Blue Laws.**—Both Houses of the Connecticut Legislature passed a bill repealing the so-called "Blue Laws" of 1722 relating to Sunday observance, which forbid almost every form of recreation or secular activity. One of the laws especially repealed is that which provides for a fine of four dollars on each person who shall attend a concert of entertainment on the Lord's Day. The new bill prohibits all sports and secular activities "except such as are demanded by necessity and mercy and such as are for the general welfare of the country."

**Canadian News**—At the end of last week three hundred electricians were out on strike in Winnipeg, claiming forty instead of thirty cents an hour.—At the closing meeting of the Catholic Foresters in Montreal on Aug. 5, the delegates from Quebec, outvoting the United States delegation, decided that the rates would not be raised for at least two years. This French Canadian victory will probably lead to a split in the order, and then the twenty thousand Catholic Foresters of the Province of Quebec would form a council independent of Chicago.—Simultaneously with the report of a great discovery of gold in the Abercorn district of Rhodesia on Aug. 6, comes the news that the largest surface vein ever found in the Cobalt camp was uncovered Thursday of last week on the Lawson property belonging to Larose Consolidated. The vein shows plate silver for a width of ten inches, extending in places to fourteen inches. The silver is polished bright through the wearing of the rock in the glacial period.—The coal strike at Hillcrest, Alberta,

has been settled by a joint committee of which the Rev. Hugh D. Grant, of Fernie, B. C., was chairman. The wages are fixed at forty cents per hour for mining coal, and props must be paid for at four cents per lineal foot; which amounts to a reduction of about 20 per cent. on coal and timber.—This is the beginning of the sixth week of the great strike at Glace Bay, Nova Scotia, and an impartial review of the situation shows both parties rigid and unyielding. Five thousand dollars a week are dropping out of the Glace Bay treasury, and the Dominion Coal Company is spending enormous sums in attempting to keep up its output.

**Spain.**—The government issued an official announcement early in the week saying the crisis in Spain is at an end and that the country is tranquil from the Bay of Biscay to the Mediterranean. A certain relaxation of press censorship is considered the best evidences that further danger is not feared. The Minister of the Interior has given out a statement in which he says that not only the reserves, but volunteers also are flocking to the standard for service in Morocco. Senor Solortega, a Republican Senator from Barcelona, denies that the recent movement in that city was separatist. The publication of letters from Don Jaime, the pretender to the Spanish throne, has removed apprehensions of a Carlist movement. The Spanish Transatlantic Steamship Company has offered three of its best vessels to be used as hospital ships for the troops in Morocco. One of the greatest losses at Barcelona, due to the recent rioting, is the library of the Christian schools and that of the Scientific Museum containing altogether 70,000 volumes.

**Spain in Morocco.**—Commenting on the exaggerated press reports of Spanish troubles in Barcelona and disasters in Morocco, *Le Temps*, July 31, points out that the Spanish authorities have not allowed newspaper correspondents to follow the military operations, and hence, newspaper reports of Moroccan affairs are mainly imaginary. It is, however, to be regretted that the seriousness of the opposition in the Riff country was greatly underrated in Spain, and that a few detachments were detailed to do the work of an army corps. The French editorial declares that European patriotism is on the side of Spain; and that no statesmen can afford to neglect the Mussulman awakening during the last few years. Spain's interests are those of civilized Europe. General Marina, in his dispatches, places the total number of killed at 200, and of wounded at 600, since the beginning of the Riff troubles up to July 31; he adds that he was then in a position to control the situation.

**Notes from England.**—The British steamer *Maori* struck a rock near Slang Bay off the coast of South Africa and sank in four minutes. Of its crew of fifty-five, forty-six perished.—The Czar ended his visit to King Edward and left on the Russian Imperial yacht *Standart*

for Kiel, escorted by Russian and British cruisers. Replying to addresses of the Corporation of London and other representative bodies, he expressed delight with his stay in British waters, and spoke of the importance of developing political and commercial friendship between Great Britain and Russia as a guarantee of general peace. —King Manuel of Portugal has accepted an invitation from King Edward to visit England early in the autumn.—Lord Kitchener, commander of the British forces in India, has been appointed to succeed the Duke of Connaught as Inspector-General of the Mediterranean forces, and he will thus have command of all the British troops in India, the Soudan and Cyprus. The new Inspector-General will take the rank of Field Marshal and will also become a member of the Committee of Imperial Defense. It will be recalled that the Duke of Connaught recently resigned the post on the ground of "the ineffective nature of the work and the useless expense to the nation involved therein."

**Cheaper Divorce.**—Lord Gorrell, who was for many years President of the English Divorce Court, has brought in a bill into the House of Lords for an extension of divorce facilities. By the present English Divorce Act, dating from 1857, divorce can be obtained only in London. Lord Gorrell aims at giving the county court judges power for divorce, so that the poor who are unable to go to London may have equal facilities with the rich. He further argued it would tend to diminish the number of married persons who, living apart but undivorced, contracted quasi-marital ceremonies without any legal bond. A commission has been appointed to examine the question. In 1895 England passed a Judicial Separation Act, empowering magistrates to make a permanent order of separation between couples in cases of cruelty, desertion, etc. Within recent years the average number of judicial separations granted has risen to 7,000.

**No New Panama Bonds Now.**—According to a statement made early in the week by Secretary Mac Veagh of the United States Treasury Department, none of the new Panama bonds allowed by recent legislation will be issued before Congress has had an opportunity to change the existing circulation tax. "Under existing law," the Secretary explains, "the tax on circulation secured by 3 per cent. bonds is 1 per cent., while  $\frac{1}{2}$  per cent. is the tax on circulation secured by 2 per cent. bonds. The circulation privileges of the new bonds would therefore be superior to those of the 2 per cent. bonds and would produce discrimination against the latter. Feeling that it is the duty of the Government to see that the 2 per cent. bonds have the protection of a parity, the Department will sell only 3 per cent. certificates with a term limited to one year, if it shall become necessary to replenish the Treasury's cash before Congress shall have had a chance to act."

**Japanese and Chinese Clash.**—On Saturday Japan officially notified the Powers that, diplomatic negotiations having failed to set Chinese opposition aside, she intended to take up at once the work of reconstructing and improving the Antung-Mukden railroad without the consent of China. All preparations have been completed and a foreign official states that Japan is ready to begin building at fourteen points immediately. Japan does not anticipate any physical opposition once the work is commenced, but, since further complications are regarded as quite possible, the Tokio War Department is announced to be prepared for any eventuality and as determined to build the road regardless of opposition.

**The Control of the Hankow Railway.**—When Russia abandoned her claim for independent administration of the municipalities along the Russian railroad area in Manchuria, it was agreed that some form of international control should be set up. The question of similar and equal control in the construction of the Hankow-Szechuan railway is now occupying the attention of the international bankers interested in the new Chinese railway loan. It is understood that America considers it most important that she should have an equal voice in the appointment of engineers in charge of the construction, as, on their advice, the rolling stock will be purchased. It was thought that America had no objection to an agreement arrived at in a former conference of European bankers. The question is, however, now opened anew by America, and while the Anglo-French interests agree on allowing all the powers, America included, equal control, the German financiers are offering stubborn opposition.

**Greek Officers in Crete.**—Special despatches to the New York *Herald* deny the report that steps have been taken on the part of the Porte at Athens to have Greek officers serving on the Cretan gendarmerie recalled. It is pointed out by Greek officials that the officers called to Crete by the protecting powers were by law specially passed by the Greek Chambers in November, 1906, struck off the list of officers in the active army of Greece. The Greek public shows a certain amount of anxiety at the reports of the bellicose preparations of Turkey, due to the Cretan situation, but it is firmly convinced that the powers will interfere in time to prevent a conflict which nothing justifies.

**Russia and Montenegro.**—A Russian vessel, the Petersburg, on July 28 delivered a cargo of arms and ammunition at Antivari, a gift from Russia to Montenegro. This gift was to have been delivered last winter, but the Austrian fleet would not allow the Petersburg to land at that time.

**The Czar Reviews German Fleet.**—The German Fleet under the command of Prince Henry of Prussia returned

to Kiel from its cruise to the Spanish coast, and after taking on coal was reviewed by Czar Nicholas, who arrived from Cowes on Saturday on board the Imperial yacht Standart. Sixteen battleships and fourteen cruisers took part in the manoeuvres.

**Quincentenary of Leipzig University.**—In 1409, the three German nations at the University of Prague rather than submit to the claims of the Czechs, returned to their own country and established a new university at Leipzig in Saxony, famous throughout Europe of the period for its gigantic Fair. On Friday, July 30, King Frederic Augustus of Saxony, as Rector Magnificentissimus, and 12,000 graduates, young and old, assembled on the great Fair green, and sang songs in honor of their Alma Mater. Among the more famous of its students it counts Klopstock, Lessing, Goethe, Jean Paul Richter. Of more recent date are George Ebers, the novelist; Father Ritchl, the Latinist, and Wilhelm Wundt the psychologist. The actual number of students for the year is 5,402. To celebrate the jubilee of the university the Landtag voted a sum of 30,000 marks.

**Crispi's Letters.**—The Italian Government is trying to get possession of Crispi's papers for which the Crispi family are asking 100,000 francs. The papers in question contain many confidential letters which passed between Signor Crispi, Mr. Gladstone and Prince Bismarck, bearing on the unification of Italy.

**United States to be Arbiter.**—M. Hanotaux, President of the New Franco-American League, has announced the appearance of a magazine to be devoted to the development of closer relations between the two countries. He says in this connection: "The United States, some time in the future, will become the arbiter of two oceans and perhaps of two continents."

**Zeppelin Flies to Cologne.**—After two unsuccessful attempts, Count Zeppelin last week sailed his giant airship, Zeppelin II, from Frankfort to Cologne, a distance of 110 miles. The Count reached the city aboard the airship, after a flight of six hours and fifteen minutes. A great crowd was on hand to welcome him and the half dozen others who accompanied him in the flight. The start from Frankfort was made at 4.30 A.M., and Zeppelin said the flight was successful every way. This was the third attempt to make the trip. On his first trial to fly from Frankfort to Cologne the Count was turned back by heavy winds. In his second attempt the rear propellor of his airship broke and he was forced to alight.

**Strike in Stockholm.**—The labor conflict begun in Sweden shows signs of becoming very acute, although the general strike called for early in the week did not become effective as ordered. Many organizations, while

sympathizing with the strikers, hesitate to join them actively. Neither cabs nor street cars are available in Stockholm. The troops are guarding the gas works and the electric lighting plant and this step has incensed the workmen, whose leaders threaten to call them out unless the troops are removed. A corps of workmen some thousand strong is being organized to maintain order, and the people generally are arming themselves for protection. All tourists have left Stockholm. Although the railroad men have decided not to strike, the government is guarding the tracks with troops, fearing attempts to blow up bridges or injure the permanent way. The strike leaders claim that the movement will spread notably and that in a few days the railroad, postal, telegraph and telephone operators and others not yet with them will have joined the strike.

**Holland.**—Catholics, while holding their own politically by means of their splendid organizations, do not increase in numbers as should be expected. During the last sixty years the ratio of the Catholic to the Protestant population has decreased four per cent. There should now be 220,000 Catholics more than there really are, had the same percentage which existed in 1839 been constant. The reasons given by the *Tijd*, a leading Amsterdam paper, are various. The Catholic districts being generally much poorer, there is a greater mortality among the children. There is also a good deal of bigotry shown in the appointment of state officials. Protestants receive better positions and when, as is very often the case, they are transferred into Catholic provinces, they promote mixed marriages, and bringing a train of Protestant servants along, dislodge Catholics. Even in these provinces the nobility, both of birth and possession, are not always Catholics and therefore favor Protestant tenants. Frequently farms and estates, owned by Catholics from time immemorial, pass into Protestant hands, and with the Catholic owners the Catholic farm hands and laborers disappear likewise. One case is known where a rich Protestant succeeded in driving twenty-eight Catholic farmers from their holdings.

**Colombia's New President.**—Señor Valencia has succeeded Señor Rafael Reyes as President of Colombia. The abortive revolution at Baranquilla had been ostensibly in his favor, but failed because he positively refused to lend it countenance. Ex-President Reyes telegraphed his warmest congratulations. The chief reason for Reyes' resignation was the unwillingness of the Colombian Congress to ratify that portion of his treaty with the United States and Panama which exonerated the other parties to the compact from any injustice to Colombia in regard to the Panama partition. Señor Valencia is at one in this matter with Colombia's representatives, who wish to refer the question, together with the just compensation due to Columbia for alienation of territory, to the arbitration court of the Hague.

## QUESTIONS OF THE DAY

## "Cosmic Assurance"

Mr. Percival Lowell, the astronomer who has made himself famous by reason of the things he thinks he has seen on Mars, writes in the August *Atlantic Monthly* on "The Revelation of Evolution." His essay is as good a measure as could be wished of the extent to which the superstitions of "modern science" have enwrapped the average mind of to-day and as such is possibly deserving of notice. Its sophomoric character is one of the very things that constitute its title to a moment's attention, for it is noteworthy that this is the distinctive feature of practically all the "popular science" in the newspapers and magazines of to-day. By sophomoric, I particularly mean that combination of large ignorance with entire intellectual complacence which has won the "graduating essay" a permanent place in the comic papers.

Mr. Lowell has enthusiastically adopted a *Weltanschauung* which he describes in the following terms: "Evolution is nothing more or less than the mainspring of the universe. Grand in its simplicity it is the one fundamental fact on which all we know depends. From its influence nothing can escape: for it has fashioned every thing from nebula to man. To appreciate it is to recognize that the universe was not made from without, but grew to be what it was from within. Not a mechanism cunningly contrived the cosmos is an organism that includes both you and me."

Clearly, Mr. Lowell is a disciple of Haeckel in these matters. Haeckel's "Welträtsel" is the modern Bible for what might be called the "middle-class" mind nowadays—the intellectual bourgeoisie, so to say,—and so far it remains for them happily untouched by the destructive Higher Criticism of real science and common sense philosophy. Mr. Lowell is thoroughly soaked with the Haeckel idea and it would be amusing, if time and space permitted to follow him in his efforts to find among the philosophers of ancient Greece what he calls "adumbrations" of the great truth that is the priceless heritage of the "man in the street" to-day. But it would be unprofitable, and it is more instructive to note his obsession by the great modern popular superstition, that of "spontaneous generation," especially as AMERICA has so recently chronicled the views of the German biologist Reinke on this very point.

That development of living matter from the non-living is a necessary consequence of planetary evolution is the one idea which Mr. Lowell has apparently set himself to establish. The article under review is designed to that end. Here are some of his remarks thereon: "In the record of the rocks we read of eras when only the inorganic could exist. Then, as that same history reveals, the

greater intricacy of the organic molecule became possible by the tempering of its habitat. The step was taken which seems to us so great but was in fact so small, the waking of the molecule to life. That its beginnings cannot be reproduced in laboratories to-day is because the conditions that evolved them have themselves changed and those conditions are well-nigh impossible of recall. . . . Just as researches on this earth all point to the bringing forth of life by a planet as the necessary outcome of its own career, provided its physical condition be right, so has investigation in the sky. . . . Now within the last few years, research has brought to light testimony that our nearest of solar kin has had its organic history too. Upon the planet most likely to support such existence at the present moment, other than ourselves, study has disclosed features which cannot be explained except as evidence of trans-planetary life. Pregnant with thought this is, for it brings corroboration of the whole evolutionary process from beyond the confines of our native earth. That the inorganic should develop into the organic on a single planet might perhaps be accidental but not on two. From Mars comes the cosmic assurance that it is Nature's law." (Surely that phrase, "cosmic assurance" is distinctly precious!)

There is the central dogma of "modern science" as the average person understands it to-day; and a nice, convenient, symmetrical superstition it is. It is quite unnecessary to waste time pointing out that all the known facts of true science contradict it and that by no process of induction known to reasoning men can a general conclusion be drawn which is definitely contradicted by all the particulars from which it is extracted. You *must* hold "spontaneous generation" because otherwise you would have to admit a miracle. This is the argument of Haeckel and Naegeli, and what an argument it is for so-called "scientific" men to advance! Hume on miracles was nothing to this! But why is it that people nowadays are willing to abandon themselves to philosophic irrationalities that would have made a mere mediaeval schoolman scoff with contempt in the name of a science which itself condemns them? Why is it that in magazines such as the *Atlantic Monthly*, rubbish of this sort is in all seriousness given a prominent place—to say nothing of the popular press in its Sunday editions?

The answer is not flattering to popular intelligence in the present day. Professor Lowell speaks of the time when "the long night of the Middle Ages settled down on men, when thought itself was blotted out." What can one do but laugh? *Gegen die Dummheit kämpfen die Götter vergebens.* Are we to consider this a thinking age?

One may wonder how the historians of, say 2500, A. D. will characterize the twentieth century from an intellectual standpoint when they dig up in that day the works of Haeckel and his followers and possibly run across such essays as that of Professor Lowell. Will the thirteenth century suffer by contrast?

THOMAS F. WOODLOCK.

**A Memory of the "Black '47"**

On Sunday, August 15, which is that century-honored Irish holy day, "Lady Day in Harvest," a Celtic cross, suitably inscribed, will be unveiled and blessed at Grosse Isle, near Quebec, to the memory of the fever victims of the plague-stricken immigrant vessels who perished there during the famine years of 1847-'48. The Apostolic Delegate, Archbishop Sbarretti, will bless the monument and Archbishop Bégin, of Quebec, will give the solemn absolution of the dead. The memorial has been erected under the auspices of the Ancient Order of Hibernians, and the program of the exercises includes addresses by Matthew Cummings, National President of the A. O. H.; Sir Charles Fitzpatrick, Chief Justice of Canada; Rev. J. D. Kennedy, National Director, A. O. H.; Hon. Charles Murphy, Secretary of State; Rev. J. A. Hanley, C. SS. R., of St. Patrick's Church, Quebec, and County Chaplain, A. O. H.; Hon. L. A. Taschereau, Minister of Public Works and Labor, Province of Quebec; Major Edward T. McCrystal, of New York, National Director, A. O. H. (the last two named gentlemen speaking in French and Gaelic respectively).

So frightful were the sufferings of the Irish immigrants in Canada in the fatal years of '47 and '48—not only at Grosse Isle, but in all the towns and cities as far west as Toronto, and even in New Brunswick—that the memory of the horrors did not pass away for a score of years.

One of the most interesting and valuable records of this terrible chapter of Ireland's economic history has been left by the Rev. Augustus J. Thébaud, S.J., so long connected with the houses of the Society in New York. Father Thébaud was born in Nantes, France, in 1807. He joined the Society of Jesus in 1835 and in 1839 came to the United States to the old college then at Bardstown, Kentucky. He was one of the little group who moved to New York in 1846, to reestablish at Fordham, by invitation of Bishop Hughes, New York's third and present foundation of his order. There he died, on Dec. 17, 1885, after a long life full of good works. It was his custom to keep an exact and copious diary, which, as he was a quick and eager observer, makes now an absorbing and fruitful record of his time for the investigating delver into the past. Part of this chronicle, "Forty Years in the United States of America," supplies the contents for one of the monographs of the U. S. Catholic Historical Society (printed in 1904). In this Father Thébaud devotes a chapter to the exodus from Ireland after 1846 and its influence on the position of Catholics in the United States, and deals with the horrible conditions that the Grosse Isle memorial commemorates. The great tide of Irish emigration swept over American shores after the disastrous famine of 1846. What Father Thébaud says of it is printed in this issue of *AMERICA* on page 495.

The official report of the Montreal Emigrant Society for 1847 said: "From Grosse Isle the great charnel

house of victimized humanity up to Port Sarnia, and along the borders of our magnificent river upon the shores of Lakes Ontario and Erie, wherever the tide of emigration has extended are to be found the final resting places of the sons and daughters of Erin; one unbroken chain of graves, where repose fathers and mothers, sisters and brothers in one commingled heap, without a tear bedewing the soil, not a stone marking the spot. Twenty thousand and upwards have thus gone to their graves."

That is what the Celtic Cross on Grosse Isle will commemorate. It is not the first stone set up to call the attention of the New World to this national crime against humanity; for in St. Patrick's Square, Montreal, there is a huge boulder, taken from the bed of the river and placed on a platform of roughly hewn stone, and on that boulder there is this inscription:

"To Preserve from Desecration the Remains of Six Thousand Immigrants Who Died of Ship Fever, A. D., 1847-8. This Stone is Erected by the Workmen of Messrs. Peto, Brassy and Betts, Employed in the Construction of Victoria Bridge, A. D., 1850."

Fathers Michael Driscoll and Henry Du Ranquet, mentioned in Father Thébaud's diary, returned later to New York. Father Driscoll became the third president of St. Francis Xavier's College in 1855 and, in the subsequent decade, built St. Michael's Church, Troy, N. Y. He died at Fordham, March 4, 1880, in his 75th year. Father Du Ranquet, scion of a noble French family, as the chaplain of New York's penal institutions, spent the rest of his life as the servant of the scum of the American metropolis. For more than a quarter of a century he toiled with enthusiasm, most of the time in spite of great physical suffering, among the criminals of the community, winning by his gentleness, sympathy, devotion and zeal, the love, respect and admiration of all classes and creeds. He became a local institution almost as well known as The Tombs, or the Islands that were the scene of his tireless efforts to save souls. He went to his reward, in his eighty-second year, working almost to the last, on Dec. 30, 1891.

THOMAS F. MEEHAN.

**Bishop Doane vs. Cardinal Gibbons**

The Rt. Rev. William Doane, Bishop of the Protestant Episcopal Church of Albany, comments in the August *Century Magazine* on Cardinal Gibbons' article on divorce which appeared in the May issue. As a champion of the sacredness, if not of the absolute indissolubility of the marriage bond, Bishop Doane has attained some distinction. His vigorous condemnation of the lax divorce laws of the States shows him to be more orthodox in this particular than most of his brethren of the Protestant Episcopal Church. But in the hopeless struggle against forces which he cannot control, the Bishop is loath to accept the support of the Catholic Church which, he claims, countenances divorce to such an extent that "it seems a play on words to hold up the Roman Catholic Church

in its doctrine or in its practice, as the one protector of the sacredness of the marriage tie."

For brevity's sake we may class the Bishop's objections to the Cardinal's article under three heads, scriptural, canonical and historical.

#### THE SCRIPTURAL QUESTION.

The scriptural question is really a question of fact. Touching the interpretation of Matthew xix, the Cardinal writes: "Protestant commentators erroneously assert that the text justifies an injured husband in separating from his adulterous wife, and marrying again." To which Bishop Doane replies: "It is not fair to imply that Protestant commentators are responsible for the interpretation of St. Matthew's account of Our Lord's teaching. The wide divergence of the East and the West on this subject goes back to the time of Constantine." The Cardinal's plain statement in no wise implicitly denies the wide divergence between the Church of Rome and the Churches of the East. This divergence was entirely irrelevant to his subject. The Cardinal was discussing the laxity prevalent in Western Christianity and in defending the Church's interpretation of the disputed text in St. Matthew, he simply stated that Protestant commentators give another. In this His Eminence is entirely right.

Luther, we presume, will be admitted to be a representative Protestant commentator. He writes: "I confess that I cannot forbid a person to marry several wives, nor is it contrary to the Holy Scriptures, but I should not like to see this kind of thing *now for the first time* introduced among Christians." In pursuance of this opinion, Luther went to the extreme of positively allowing Prince Philip of Hesse to have two wives at the same time. Commenting on the seventh chapter of First Corinthians, he distinctly sanctions divorce for any one of several causes, which he enumerates. Martin Bucer, another champion of Protestantism and friend of Cranmer, in his commentary on Matthew, chapter nineteen, goes even further than Luther and allows divorce for anything which brings about an estrangement between the married couple. He would undoubtedly have set his approval on "incompatibility of temper" as an excellent reason for annulling the marriage contract. Melancthon approves of divorce not only for adultery but for desertion as well, and commenting on Matthew, chapter five, grants even to the guilty party the right to marry again. Calvin interprets Matthew, xix, as allowing divorce, and he calls it tyranny to deny the right of another marriage to one who has been unjustly injured. Then there is Brentz, who drew up the "Confession of Wurtemberg" as well as Chemnitz who helped to formulate the doctrines of the Protestant Church, both of whom upheld the Protestant doctrine of divorce at least for adultery. To sum up in the words of Oldhausen, Protestant commentator on the New Testament, Professor of Theology in the University of Erlangen: "It is easy to see how the marriage

tie is held to be indissoluble in the Catholic Church. Not the less, however, had the Reformers a perfect right to act as they did in softening down this strictness, and refusing to carry out exactly the ideal view of marriage as applicable to the visible Church, many of the members of which were still living in the hardness of heart which belonged to the old dispensation" (On Matthew, xix, A. C. Kendrick's translation, N. Y., 1857.) From all this it would seem that the Cardinal was quite right in his statement, and it was dangerous to question it, that Protestant commentators have asserted that the text of Matthew, xix, justifies a separation from an adulterous wife and a subsequent marriage of the injured husband.

#### THE CANONICAL QUESTION.

The valiant Bishop next hurls his chivalrous lance against the Church's diriment impediments. We thought it had been shattered long ago in the *North American Review* by the Rt. Rev. Monsignor Hayes, D.D., Chancellor of the Archdiocese of New York, in his reply to the same misstatements of the same Bishop of Albany, which had appeared in an earlier issue of that periodical. Did the Bishop read it and if he did, why does he bring forward the same charges as if they had never been answered? An inspection of the Chancellor's article will show that the Bishop has not a leg to stand on.

Marriage, it should be remembered, is not only a sacrament but a contract as well; and between Catholics, the contract is one and the same as the sacrament. The Church's right to legislate regarding the conditions requisite for the valid reception of this sacrament involves her right to lay down the conditions under which the matrimonial contract shall be binding. If the State justly claims and exercises the right to impose diriment impediments, disabilities nullifying civil or legal contracts, the Church may not be denied the same right in legislating for the sacrament of matrimony. "Diriment impediments" are disabilities which make the contract void from the beginning. Mgr. Hayes quoted Blackstone on this point: "These disabilities make a contract void *ab initio*, and not merely voidable; not that they dissolve a contract already formed, but they render the parties incapable of performing any contract at all; they do not put asunder those who are joined together, but they previously hinder the junction, and, if any persons under these legal incapacities come together, it is a meretricious and not a matrimonial union."

Why will the Bishop insist on seeing no difference between a cause of divorce and a declaration of nullity? Matrimony is essentially a contract and is bound by all the laws of a contract, a thing which the Bishop does not seem to see. It is one thing to dissolve a contract after it has been entered into, and another to declare that a contract never existed. The civil courts will pronounce a contract with a minor illegal, or a contract made on a legal holiday not binding, but who will maintain, on that account, that the civil law dissolves contracts

when it simply declares that no such contracts existed from the beginning? The diriment impediments which the Church attaches to the contract of matrimony are in no sense the causes of divorce: on the contrary, they make for the indissolubility of the marriage bond by forestalling manifold causes leading to divorce.

#### THE NUMBER OF DIRIMENT IMPEDIMENTS.

The Bishop says: "The number and variety of the diriment impediments, really more in number than the causes for divorce in the worst of our States, are countless," and he suggests the inference that therefore divorce among Catholics is far more prevalent than among Protestants. As a matter of fact these impediments are fifteen in all, seven of which belong to the natural and the divine positive law; the others are indeed laid down by the Church, yet they too are founded on the natural law. To instance some of them: an existing marriage is one; physical incapacity to exercise the marital right is another; so, too, is age or physical immaturity, as in children; again, crime, such as the murder of a spouse with the machination of the other party; and error, when, for example one person is taken for another, and so forth. It is incredible how far and how fast a Protestant Bishop can ride when he mounts his Romophobia hobby. The number, fifteen, he calls "innumerable," "countless"; of the fifteen impediments, seven are undeniably from God speaking in the natural law, but the Bishop attributes them all to the Church. From this it will be seen that the Bishop's strictures fall not on the Church but on the laws of nature, that is, on God Himself.

As to the actual number of divorces among Catholics, taking the statistics of France as an example, Mgr. Hayes gives the figures. "Prior to 1886," when divorce was legalized in France, "only some few cases from France were before the Sacred Congregation of the Council in Rome during a period of eighty years. The divorces in France from 1887 to 1896 numbered about 57,000; in the same period of ten years, 63 petitions for annulment were passed upon by the Church: of this number 16 were declared valid, 47 invalid, of which latter number 37 had never been consummated." So much for the laxity which the diriment impediments are supposed by the Bishop to pave the way for in the Catholic Church.

#### LOOSE STATEMENTS OF THE BISHOP.

Incidentally, Bishop Doane speaks of "the very doubtful and even contradictory attitude of the Roman clergy as to the validity of baptisms not administered by themselves." No such doubtful, much less contradictory, attitude about these baptisms exists. The Church's attitude is simplicity itself. Any layman, any Protestant, a pagan for that matter, be he Turk or Chinaman, may be the minister of baptism, and if he use the formula and have the necessary intention, the Church and the Roman clergy accept it as valid and declare that re-baptism is

unlawful. But where the baptism is doubtfully administered the teaching among Catholics is that baptism should be administered conditionally, and to this teaching practice invariably conforms.

"Rome," continues the Bishop, "regards as dissoluble the marriages of all unbaptized persons." This proposition as stated is simply untrue. So long as they remain unbaptized the Church has nothing to say about their marriage, for marriage between the unbaptized is not a sacrament, and only as a sacrament does it come within the power of the Church to legislate upon it. Whatever binding force the marriage contract has between the unbaptized comes from the nature of the contract. Should unbaptized persons become members of the true Church, then *ipso facto* the matrimonial contract is elevated to the dignity of a sacrament, and the Church views their alliance as she would that of any of her children.

#### HISTORICAL DIFFICULTIES.

The historical objections urged by the Bishop were answered in the article in the *North American Review* already referred to. To say that the Pope annulled the first marriage of Louis XII that he might marry another is either to ignore history or not to know the value of words. Mgr. Hayes sums up the historical facts of the case briefly and to the point.

"The facts about the marriage of Louis XII of France are: Louis XI, the father of Joanna, used violence and imprisonment to compel Louis XII to marry Joanna, a deformed princess from whom Louis XII could never hope for offspring. The marriage was never consummated; and Louis XII had to wait twenty-two years until the death of Charles VIII, who would not suffer the rejection of his sister. Violence such as this is an invalidating impediment founded on the natural law. Bishop Doane makes one of the grounds for the annulment the fact that Louis XII and Joanna were fourth cousins; but the fifth degree of consanguinity (fourth cousins) was not an invalidating impediment from the time of the IV Lateran Council, 1215."

Had any appeal been made to the Pope, the decision would have been examined and the findings reversed or not according to the merits of the case. That no such appeal was made may be taken as another proof of the invalidity of the first contract.

Now comes the old story of Henry VIII. "Henry's original marriage was a violation of the law of the Church," says Bishop Doane. Is this true? Henry's original marriage to Catherine, his deceased brother's wife, would have been a violation of the law of the Church had it been contracted without a dispensation. But Henry obtained the dispensation from the Pope and therefore no law of the Church was violated, since every power validly dispenses in its own laws. The Bishop adds it was "in violation of the law of God, because she was his brother's widow."

Save the ten commandments no laws of the old Testa-

ment have any value in the new dispensation. The old law is abrogated. We are not Jews, but Christians. If Bishop Doane considers this still to be the law of God because it is in the Old Testament, let him take other laws and observe them, let him keep the Sabbath and not the Sunday, take to himself many wives and become circumcised. Even under the old dispensation the law in question had exceptions. When a man died without issue his brother was enjoined to marry his brother's wife. Bishop Doane says that "the Church declared Henry's marriage to Catherine null and void." What Church? Not the Catholic Church, but the Church of England, the Church of Cranmer, the Church of Bishop Doane! The Catholic Church upheld the sanctity of the marriage; if it had not, we should never have had a Church of England and a Protestant Episcopalian Bishop in Albany.

As to the marriage of Napoleon with Louise of Austria, it was never contracted with a dispensation from the Pope. His second marriage, therefore, in the eyes of the Church was null, and his offspring illegitimate. A commission of ecclesiastics, selected by Napoleon from his own creatures, decided that his first marriage was null. The decision was proclaimed as sanctioned by the Pope, while the Pope was never consulted and had never authorized the decision. Napoleon was at the time under excommunication and was King and Pope, like Henry VIII so dear to Bishop Doane.

#### THE COUNCIL OF TRENT.

Bishop Doane denies that the Council of Trent was ecumenical. The burden of proof is on him, for the Catholic Church, with the Infallible teacher at its head (not the Protestant Episcopal Church, represented by a man who bears the title of Bishop without consecration), maintains that it was; and the Council of Trent was the first in a long line of ecumenical councils up to that date which dealt with the question of divorce, a fine tribute to the practical unanimity of belief among the faithful on that subject from the earliest times. But the sixteenth century Reformers attacked the sacraments; the Protestant Episcopal Church of England would have but "two only: Baptism and the Supper of the Lord," thus excluding marriage from the number of the sacraments. The Church, true to her divine mission, spoke through her Pope and the assembled Council of Trent, and declared:

"If any one shall say that the Church has erred in having taught, and in teaching that, according to the teaching of the Gospel and the Apostles, the bond of matrimony cannot be dissolved. . . . let him be anathema."

The world has always made war against the laws which Christ has established and chiefly against those which fence about the sacredness of marriage. Despotic rulers especially have opposed them, but the Church herself has stood as a wall of brass in their defence. This unchangeable attitude of the Church in maintaining at all

hazards and against the might of kings the sacredness and the inviolability of the marriage bond is thus happily summarized by Leo XIII.

"Future ages will admire the courageous documents published by Nicholas I (858) against Lothair, by Urban II (1088) and Paschal II (1099) against Philip I of France, by Celestine III (1191) and Innocent III (1198) against Philip II of France, by Clement VII (1523) and Paul III (1534) against Henry VIII, and lastly, by Pius VII (1800) that brave and holy Pontiff, against Napoleon I, in the height of his prosperity and power."

"Truly indeed," says Mgr. Hayes, "in the history of the nations the defence of marriage by the Catholic Church has been a constant struggle and a glorious martyrdom for principle, characterized, like the Passion of the Saviour, with meekness amid insults, patience under injustice, and fortitude against aggression."

E. SPILLANE, S.J.

#### Catholicism in England

When Newman preached his undying sermon on "The Second Spring" at Oscott in July, 1852, and spoke of the rising tide of Catholicism in England, and the promise of brighter days after the long years of captivity, he stirred the hearts of his hearers in a way that moves us when we read of it after half a century. These are the words of one who was present: "All were weeping, most of us silently, but some of us audibly; as to the big-hearted Cardinal, he fairly gave up the effort at dignity and self control, and sobbed like a child."

And we read that "the preacher himself was so completely overcome that it was with difficulty he was able to continue his discourse to the end. When it was over, Dr. Manning took him by the arm and led him away to his own room." ("The Life of Dr. Grant," by K. O'Meara.)

The tide has risen since that day. Sometimes its advance has been rapid; sometimes it has scarcely seemed to advance at all. People have looked at it and declared that it would rise no higher: yet had they turned aside they might have seen the waters streaming in up the creeks and flooding the bays. From time to time we mark a quicker advance, a more general movement. A great sandbank collapses in a sudden swirl, or a familiar landmark disappears at last beneath the waters. Such a phase of the incoming tide is on us now if we will but mark it. But we must let our eyes range widely, and not be misled by the sight of obstinate barriers that appear to defy the approaching waves. Here is a Prime Minister who plays the part of King Canute for the benefit of his Nonconformist courtiers, and bids the sea come no further. Unlike Canute he expects to be obeyed, and others share the illusion. There is a ragged pier of mouldering no-Popery legislation which clings tenaciously to its foundations. There again is the impervious mudbank of rationalism, stubborn and malodorous. These sights

may discourage us if we look no further. But the tide is coming in. It is coming in among the cultured classes, the men of letters and the professions. Take up "The Catholic Who's Who" and you will find that Catholics are shaping the thought of the country to a degree far beyond their numerical proportion. Barry and Gasquet, Lilly and Ward, Hedley, Chapman, Benson, Gerard, Thurston,—these and dozens of others are names that stand for intellectual forces in the country. Very striking, for instance, is the improvement which may be noted in the output of Catholic literature during the last few years. Not only are Catholic publishers now in the forefront for solid and attractive work, but non-Catholic firms find that the Catholic writer has a message and will find ready readers.

The tide is coming in, too, among the great body of Catholic men. Threatened by the secularization of their schools, they have initiated a Federation movement which is full of promise. Salford took the lead under the impulse of a prelate whose wise insight into the needs of the day will surely give him a place among the great Catholic leaders of history. Westminster and Leeds and various other districts have followed, and the Catholic Federation bids fair to emulate the splendid organizations which prevail among the Catholics of Germany. Difficulties attend the movement,—there may be a seeming clash of interests, an apparent threatening of privilege,—but wise counsels will, we believe, prevail and it will be seen that the Catholic harbor is wide enough to accommodate all Catholic ships, no matter what political flag they may be flying.

It was Newman's message to the Catholics of England that they should make themselves and their faith known to those about them. That done, the rest would follow. If men could be got to look at the Catholic Church, to study and question her, they could not fail to recognize her claims. The danger was that they would turn away from her and look at the traditional caricature of her instead.

Now men and women in England are being forced to look at the Catholic Church. The old bogies and scarecrows which were made to stand as representation of her are daily becoming discredited. People are turning to history and ransacking the Record Office. They are turning to symbolism and flocking to the Westminster Cathedral. They are turning to social science and discovering Pope Leo XIII. And they are turning to the deepest needs of their souls, and finding that the Catholic Church can satisfy them. A large number of Catholic agencies are at work spreading the light and holding up the Catholic ideal before the faces of an awakening multitude. The Catholic Truth Society is casting its literature abroad and widening its sphere of operations. Year by year it holds its great Conference in one or other of the great towns of England, meeting with civic welcome, arousing interest and sympathy, consolidating our intellectual forces. The Catholic Women's League, too, in

spite of its youth, has already done much to enlist an army of women workers, keen on their faith, and bent upon applying its principles in every department of social and civic life.

The rising of the tide in England must not be measured by the actual number of converts received into the Church. Of great significance is the general removal of prejudice, the filtering of Catholic ideas into the various denominations, the widespread respect now yielded to Catholic principles and traditions by those who are as yet without the fold. We may note as one symptom of this, the sympathetic accounts often given by the non-Catholic press of such events as the Eucharistic Congress.

Indeed we base our hopes for the future of Catholicism in England not so much on the actual progress which has been made as on the opportunities of progress which are now offered to us. Society is undergoing a profound change. There is a general shifting of economic conditions and with it a widespread stirring of men's minds. The need of a solid basis for the new democracy is felt by many who know little enough of Catholicism. There is, it is true, an increasing tendency to look to Socialism to supply such a basis; but it is probable that the inability of Socialism to do anything of the kind will before long be generally recognized. If Catholics, by a concerted effort, will set forth the claims of their religion in a language which the modern man can understand and appreciate, the response is likely to be widespread. True, there are many agencies at work which blind the eyes and stop the ears of the masses who are groping for the light and listening for the good tidings. But, as Abraham Lincoln said, all the people cannot be fooled all the time. If we Catholics can but utter our message with distinctness, the people will hearken to its truth.

C. P.

#### The Presbytery and the Bible

The New York Presbytery has much to do to quiet the fears and soothe the spirits of many of the old fashioned Presbyterians over the recent license to preach granted to three graduates of the Union Theological Seminary. These young men are Archibald Black, John R. Steen, the son of a Presbyterian minister in Philadelphia, and George A. Fitch, who is to become a Y. M. C. A. secretary in Shanghai, China, where his parents are missionaries. The three doubted or denied the virgin birth, the raising of Lazarus, the resurrection of Christ, the authenticity of the Fourth Gospel, etc. Ministers and laymen from all parts of the country have written to complain to the New York Presbytery against the licensing of such men for the preaching of the Word of God. The Reverend Dr. John Fox, Secretary of the American Bible Society, writes in *The Presbyterian*, for June, a vigorous protest against the action of the New York Presbytery, and specially deprecates the neglect of the Presbytery even to warn the young men against

views that are a departure from the standards of the Presbyterian Church.

Is the attitude of these young men a departure from the standard of the Presbytery? That is the very question at issue. The New York Presbytery clearly thinks not; its majority has no doubt precisely the same views in the matter of the virgin birth and the raising of Lazarus and the resurrection of Christ, as have the three newly licensed preachers. Just what is the standard of the Presbytery? There is the rub! In the Presbyterian Church, as in other Protestant Churches, each preacher seems to be a standard unto himself. Mr. Fox of the Bible Society has one standard; and the majority of the New York Presbytery has quite the contradictory propositions for its standard. What surprises the Catholic is that Mr. Fox has only now found out that his is not the only standard of the Presbyterian Church, and that the New York Presbytery should be taken at all to task for failure to disapprove of ideas so commonplace in the Presbyterian Church as are the errors of these three young newly licensed preachers.

Are these ideas commonplace in the Presbyterian Church? Do not all Presbyterians take the Bible as the Word of God? Yes, they do. Messrs. Black, Steen and Fitch say they take the Bible as the Word of God. Do they mean to say that every part of the Bible is free from error? No, that is precisely what they do not mean to say! That is precisely what some of the chief writers and teachers of the Presbytery do not mean to say! They all insist that the Bible is the Word of God; they do not all allow that every part of the Word of God is free from error. To the Catholic the Word of God is of its very nature free from all error; to the professor of interpretation in a Presbyterian Seminary the Word of God is not always free from error.

We say that to the Catholic the Word of God is of its very nature free from error. How is that? Because the Church teaches the inerrancy of Holy Writ. The Church is before Holy Writ in Catholic apologetics. Catholic apologetics takes five historical documents, called the four Gospels and the Acts; takes them not as the Word of God, but as documents the historical genuineness and authenticity of which no man can deny who admits the historical genuineness and authenticity of the works of Thucydides, Livy, Suetonius and others. To throw out these documents would necessitate the rejection of all historical documents that men of sense admit. With these five historical documents as his sources, the Catholic apologist proves that Christ was God's Messenger, had a divine message to deliver to the world, established a teaching-body to have and to keep and to spread that divine message without error among all peoples and for all time, promised to be with that teaching-body all days even to the end of the world. This unerring, authoritative and never failing teaching-body is then proved to be the Catholic Church. The Catholic Church gives us a portion of the divine message of

Christ by the New Testament, determines the authentic books of the Old and New Testaments, teaches infallibly that these books have God for the author of every part of them. Unless the Church said the Bible is the Word of God, Catholic apologetics would not know that tremendous truth. Since, then, God is the author of Holy Writ, as Leo XIII argues in his encyclical "Providentissimus Deus," it were as impossible to find error in Holy Writ as it is impossible for God to err. Hence we say that to the Catholic the Word of God is of its very nature free from error.

On the other hand, to the professor of interpretation in a Presbyterian seminary the Word of God is not always free from error.

To prove this statement, I cite the recent action of the New York Presbytery in licensing these three young men. Another instance in point is the writings of Marcus Dods, late Professor of Exegetical Theology in New College, Edinburgh. Dr. Dods is admitted by Presbyterians to be one of their very foremost Biblical scholars. In 1904, he delivered the Bross Lectures, at Lake Forest College, Illinois, which lectures were founded "to call out the best efforts of the highest talent and the ripest scholarship of the world, . . . to demonstrate the *divine origin and authority of the Christian Scriptures*." While demonstrating this divine authority, Dr. Dods clearly admits the possibility of error in any matter of the Bible that does not exhibit Christ (cf. "The Bible, its Origin and Nature," p. 152). To him inspiration means the presence and influence of the Divine Spirit; but the result of this presence and influence is not ever and everywhere the same; for instance, in the Old Testament narrative, it is *not the material* but the Spirit that is guaranteed—the material may be false, the Spirit is true! Such is Dr. Dods' theory of inspiration (p. 102-133). After such a limitation of the inspiring Spirit of Truth, Dr. Dods proceeds to explain how the Spirit of truth can consistently inspire error. "With a practically unanimous voice criticism declares that *Scripture is not absolutely free from error*. It may be said that no critic of repute denies that in more or fewer particulars, mistake of more or less magnitude has crept in (p. 139)." "Those who maintain that we must accept every statement of Scripture, or none of it, should consider that no doctrine more surely manufactures sceptics (p. 142)." Dr. Dods quotes with approval Dr. Stearns, who says: "It seems a very good and pious thing to insist that the Bible is absolutely without error. But nothing is good or pious that is contrary to facts."

How is it Dr. Dods reconciles error with inspiration? In this ingenious way: He sets down two principles as fundamental in this matter of the infallibility of the Bible:

"1. Unimportant errors in detail are never suffered to discredit a historian. . . . There is no man who has not occasionally stumbled into error.

"2. If it be said: is not all error important where Divine truth and eternal interests are concerned? we answer, No! else God would have provided for the absence of all error. Error is unimportant when it does not affect the purpose of the whole (154)."

Thus may a Presbyterian divine attribute error to revelation, lower God to the level of humanity and make the Bible a merely human document.

WALTER DRUM, S.J.

### A Great Pilgrimage

German Catholics lack no opportunity this summer of giving proof of the faith that is within them. The Catholic Congress of Breslau is being busily prepared; the International Eucharistic Congress at Cologne marshals a great host before the King of kings; and the pilgrimages to the shrine of Aix La Chapelle (Aachen) have proclaimed eloquently that the Catholic heart of Germany is loyal to the pious traditions and practices established in the ages of faith. Driven by the impulse of piety the rugged thousands from the Rhenish country districts, and from over the Dutch and Belgian border lines crowded the special trains or passed in procession along the highroads, praying aloud, their pastors leading the way. Each band of pilgrims merged with others as it drew close to the city and was swallowed up by the masses in the streets and open squares around the Minster.

The Minster, an imposing but rather irregular building, is well described in "The Catholic Encyclopedia" under the title Aachen. Its central part is an octagonal structure of great height, erected by Charlemagne as the church of his royal court; his palace covered the site of the present city hall near-by. During the Middle Ages other buildings of various styles and sizes were added, the largest of which are the Gothic sanctuary and the Hungarian chapel, the latter built in its present shape by the Austrian Empress Maria Theresa for the benefit of her Hungarian subjects. There are other chapels for the pilgrims of other nationalities.

The Minster possesses a large number of relics among which are the "Four Great Relics," namely, the swaddling clothes of our Saviour, the loin cloth worn by Him in His sufferings on the cross, the cloth in which the head of St. John the Baptist was wrapped, and the robe which the Blessed Virgin wore on Christmas night. Every seventh year these relics are publicly exposed for veneration.

This year, on July 9, the tolling of bells and the booming of cannon announced to the city that the "Marienschrein," or precious reliquary in which the relics are preserved, was to be opened that day. The Collegiate Chapter with its Dean, Mgr. Bellesheim, well known in literature, and accompanied by the Mayor and several aldermen, went to the Hungarian Chapel where the relics are kept; the "Marienschrein" was opened by a goldsmith and the relics carried by the dignitaries to the sanc-

tuary, where they are exposed to view. Next, the doors were opened, the crowd allowed to enter and the first solemn veneration took place.

The four relics remain in the sanctuary for two weeks, but several times each day they are shown outside from high balconies to the endless multitudes of faithful who crowd the surrounding streets. These public exhibitions are perhaps the most impressive parts of the whole impressive solemnity. For two hours thousands of eyes are riveted on the relics. Wherever a glimpse of them can be obtained from the streets, roofs, windows, there the pilgrims are posted. The peasant, the miner, the soldier and officer in uniform, the rich merchant, all have been waiting for these moments and say a prayer for some cherished intention, determined upon months before. The crippled who are grouped around us, the mothers who tell their little ones to drop on their knees, all look more confident when the procession appears on the balcony, and the familiar hymns are heard and joined in. The whole immense crowd listens with uncovered heads and reverential silence to the herald's chanting: "There will be shown to you the holy robe which Mary, the Mother of God, wore on Holy Christmas night when she gave birth to Jesus Christ, true God and true Man."

The other relics are announced and shown in like manner. In the course of the afternoon the faithful are admitted to view the relics in the Gothic sanctuary at close range.

It was Charles the Great who enriched his chapel with precious relics. The emperor took the pilgrims who came to visit them under his safe-conduct, securing them free lodging, fire and water and exemption from toll for their passing over bridges or roads. Contemporary writers tell us nothing of the exact nature of Charlemagne's relics, but the pilgrimages just as they are held to-day were well established before the close of the fourteenth century.

The number of visitors has not yet been ascertained. In 1881, however, the police recorded more than a million, and this year there were surely not less.

At the end of the exposition the relics are reverently placed back in the "Marienschrein" in the presence of ecclesiastical and civil authorities, the key is broken into two pieces one of which is given to the Mayor of the city, the other remains in the keeping of the Dean.

J. K.

"You ask me 'what is Modernism and what do I think of it?'" says Father Bernard Vaughan, S.J. "I will ask you another: 'What is Appendicitis and what do you think of it?'" Appendicitis is a new name for an old disorder—for typhlitis, perityphlitis, etc. . . . Modernism is not a new malady, but only a new name for scepticism, rationalism, etc. As appendicitis, unless got rid of by manual operation might prove fatal to human life, so, too, Modernism unless treated surgically might easily poison the very springs of spiritual life."

## CORRESPONDENCE

## Argentina's Centenary

BUENOS AIRES, JULY 4, 1909.

We are in the midst of a presidential election, a severe drought, and preparations for the centenary celebrations, due on 25th May prox. These three things occupy the Argentine mind to the exclusion of everything else. Indeed there is, in the three "events," sufficient food for reflections of the sweet and bitter varieties.

The Presidential election for the period 1910-16 is worthy of special notice. The outgoing Magistrate, Dr. Figueroa Alcorta, completes his term with the Centenary, i. e., the hundredth anniversary of the initiation of the struggle for Argentine independence. The candidates are two: Dr. Saenz Peña, the official candidate, and Dr. Guillermo Udaondo, the non-official candidate. There is no other distinction possible or perceptible between the supporters of these opponents. We have no "platforms," no declaration of principles, no distinct issues. We have only the tacit recognition of the fact that the President of the Republic favors Dr. Roque Saenz Peña, which is tantamount to saying that Dr. Roque Saenz Peña will get in, and that Dr. Figueroa Alcorta will become a Senator of the nation as soon as it may be convenient for him to do so, after getting out of the "Casa Rosada," or Government House. All non-political Argentines (and it is astonishing to find how many educated Argentines are non-political) regret this pre-destined order of things because Dr. Udaondo is a good Catholic, of proved ability and unquestioned probity. It may be that the Catholic vote, given solid, would upset the official plans, but unfortunately the Catholic vote in Argentina is far from being organized. On the other hand, it is quite disorganized, as proved by the complete failure of an attempt to form a Catholic party after the recent Catholic Congress, held with apparent success, in this city. During the sitting of that Congress it was proposed, among other things, to found "a grand Catholic daily paper of ample circulation." But though the proposal was approved in principle it died of inanition. And to-day in Catholic Argentina there is not a Catholic daily paper worthy of the name, a state of things which contrasts painfully with that prevailing in Protestant England, Germany and the United States, where Catholic journals are numerous and prosperous. The significance of such an omission is obvious and unmistakable.

The drought, which has been practically general during the last three months, continues up to date. I have just received from a friend in the Province of Cordoba, one of the three great grazing provinces, the following distressing particulars of the "camp" in that erstwhile fat land: "A hot, scorching north wind has raged since the day I arrived (a fortnight previously). It is pitiful to see the camp. Wells all dry, water is at a premium, the landscape is obscured by dust." This in Cordoba, and in mid winter! To the south and north things are no better, and every day the surviving stock grows smaller, and painfully thinner, in number and condition respectively. The farmers have not been able to plough, and as no provisions are ever made for feeding cattle during periods of drought it follows that the horses and oxen used for ploughing are hardly fit to look at a plough, much less pull it through cast iron earth, encumbered with floury dust. These details are "not for exportation." Argentina does not want the

world to know that the Centenary and the Centenary Exhibition, for which millions of dollars have been voted, are going to occur at the tail end of an Argentine summer following a disastrous winter. If it rained now there would still be time to save the situation. But as I write the sky, which was overcast this morning, is clearing up and a full moon shines serenely in a clear, cold, dry night. I hate pessimism and loathe the croaker's part, but I must candidly confess that the prospect is far from pleasing. Let us hope that it may improve.

Preparations for the Centenary are still going on. That is to say, suggestions are pouring in, money is pouring out, and monuments are piling up. There is to be a whole regiment of military monuments, statues and memorials, planted out next spring and summer. A colossal confection in marble is to be placed in the Plaza 25 de Mays, and from that base the minor lights are to be deployed all over the city. In the meantime the exhibition building at Palermo exists only in embryo, or rather on the architect's plan. What puzzles the man in the street is the calm way in which it is assumed that "everything will be ready in time," there being nothing done up to date. I fear very much that the main exhibit at the Centenary Exhibition will be Argentina herself.

The lot of the Argentine aborigine is a hard one, disfranchised, ignored, encysted, persecuted, and famishing, in that *Never Never* country of theirs, the Chaco. Upon that country the hungry land-hunter and concession-monger have set their eyes, and to facilitate the "opening up" of the Chaco the Government is being urged to deal "in a radical manner" i. e., with fire and sword, with the "ferocious aborigines!" Fancy Argentina's Centenary with such a military plan pending for its glorification! But in this republic we very carefully keep the Indian skeleton safely locked in our roomiest cupboard when distinguished visitors are about. M. Anatole France, who has just gone from this "Paris of the South" to his own Paris of the North, did not include the Indian problem in his "Impressions of Argentina." Had he done so, Congress would not have sanctioned, *nem. con.*, the translation of the French academician's remarks into all the languages for distribution in all the civilized countries of the world. But of that anon.

I have much pleasure in announcing the successful founding of a branch of the Knights of Columbus in this city. Thanks to the energy, self-sacrifice, and tact, of Dr. J. P. Kelley, who came down here a few months since with full authority from the parent foundation, the initiative has proved most acceptable to local Catholics.

## Chinese Army Development

Although the Government has formed a scheme for the organization of thirty-six army divisions throughout the provinces, so far only six have been formed, owing to the financial circumstances of the provincial governments. These six divisions are stationed four in Chi-li and Shantung, and two at Nanking and Wuchang (Hankow). The former were mainly organized by Yuan Shi-kai with whom the government has dealt harshly and who is now disgraced; the latter were completed by Tuan Fang and Chang Chi-tung, both former viceroys at these places. Besides the above mentioned six divisions, there are twelve mixed brigades in various provinces. The organization of all and the system of military training are according to Japanese methods.

But the Chinese troops being all hired soldiers, the military spirit does not run high and everything military is in a state of infancy. The completion of the remaining divisions is a matter of impossibility for the present on account of the depleted state of the provincial exchequer.

The present navy of China consists of three small fleets stationed in the Northern Sea, the Yangtse River and at Canton. The number of the vessels is twenty and the displacement of the biggest only 4,000 tons. The Yangtse fleet is the best. It has six river gunboats, and four torpedo boats, all perfect in construction and equipment. The principal function of this fleet is to keep watch against pirates and salt-smugglers, two classes that largely abound in the inner rivers and lakes of the country. Little coast defense is maintained, and in case of war, the Chinese do not know how to handle any warship in an effective manner.

Mention of the name of Professor Jenks, Professor of Political Economy at the University of California, in connection with the United States Ministry at Peking recalls that gentleman's connection with the present copper coinage of which he was the instigator. He came to China to help to introduce a gold standard. In order to build up the necessary reserve Professor Jenks advised the Chinese Government to go on mining new copper coins, which, he said, would turn out very lucrative, and whereby great savings would be made. Out of the yearly profits thus effected from this coinage of copper pieces, the Government could build up a reserve which, after a course of years, would be sufficiently large to warrant the introduction of gold monometalism. The advice meted out by Professor Jenks was undoubtedly a sound one, but he naturally could not foresee what was to be made thereof later on, says the *Tientsin Journal*.

Each provincial Governor started minting on his own account, and began to turn out a superabundance of copper coins to the great benefit of his own pocket, but to the detriment of the money market. The whole of the country began to be flooded with copper currency, so that the coins which were originally estimated to come out at 90 to the dollar, fell in value more than 50 per cent. At one time their value depreciated to such an extent that it fell to the very low ebb of 153 to the dollar.

As the Chinese traders in the interior had placed their orders with the Chinese traders in Tientsin, on the basis of 90 to the dollar, when the copper calamity came on, one can readily perceive the disastrous state of affairs that ensued, and which had for final result the present insolvency of many of the Chinese traders and the general indebtedness of the foreign firms with the banks.

The coining of copper coins was stopped in the beginning of last year after the harm was done. This minting out of which large benefits were to be derived, turned out to be a curse owing to the unscrupulousness of the provincial authorities who had an absolute disregard for the general welfare of hard-working communities.

M. KENNELLY.

#### Cardinal Andrieu on His Own Condemnation

To the Editor of the *Aquitaine*

DEAR MR. EDITOR:

You desire to know my thoughts on the recent action of the Government. I will communicate them frankly and dispassionately. On learning the decision which,

as it strikes directly at one of my most venerated priests, dealt me a double blow, I was tempted to exclaim, with the illustrious Bishop of Carthage, *Deo Gratias!* Is it not a glory to suffer persecution for justice sake? And have not men while striving to silence the word of God on my lips, caused it to resound to the ends of the earth? We, like the prophet Elias by King Achab, are accused of troubling Israel. But it is not we who trouble Israel, but those who violate the commandments of the Lord. A power that enacts unjust laws compromises fatally the authority of the laws that are just, and by so doing is guilty of a grave crime against society whose rights it proclaims and whose interests it pretends to serve. Are not then rights and interests equally violated when the civil magistrates judge of matters which appertain solely to the authority of the Church, and when they extend the application of the new penal code to the French clergy so far as to be obliged to justify that application by subsequent proceedings whose dominant note is not that of law and justice. God draws good out of evil. The Bordeaux verdict cannot be read without pain, notwithstanding the almost farcical passage on the crusade which I am supposed to have organized and on the consequences of my appeal to a holy war, when in fact, I was on my way from Provence bearing the olive branch of peace.

Optimistic Catholics, of whom there may still be found a few, will come to understand at last that the Law of Separation is neither generous nor liberal as its partisans obstinately maintain in spite of the declaration of the Sovereign Pontif, Pius X, in three memorable encyclicals. The Law of Separation is not generous because having despoiled us of our possessions it inflicts fines which bear a striking resemblance to a tax on the right to preach; and I ask myself if presently they will not levy a similar tax on going to Mass and fulfilling one's Easter duties. Nor is the Law of Separation any more liberal than generous. Article first, it is true, promises us freedom, but the articles that follow so shackle this freedom as to make it a mere delusion; and further, when we remind the faithful of those axioms of philosophy and theology, that "we must rather obey God than men," and that "we have not only the right but the duty to disobey bad laws," they proceed against us with a law, which after all is nothing short of a defiance of the conscience of a whole nation, and they exercise a severity towards us which they would not dare to do towards the most dangerous and incorrigible disturbers of the social order.

The Bordeaux verdict, closely following those of Auch and Bayonne, clears away every doubt. The situation of French Catholics is intolerable, forcing on us the firm and courageous attitude of our brethren in Ireland in the days of O'Connell and of our brethren in Germany when confronted by the Kulturkampf of Bismarck. The Church does not encroach on Cæsar's domain. Let not Cæsar encroach on the domain of the Church. Of all forms of liberty, religious liberty is the most necessary. All other forms find in it the reason of their existence. It is necessary therefore that its true friends, who have nothing in common with the pretended liberals whose galling yokes we are undergoing, should organize without delay and win back this precious boon, giving the example like Joan of Arc of the most heroic exploits of the warrior and the most exalted virtues of the Christian.

The verdict that condemns me for a Gospel crime will not stand. Moreover there are other precious things in jeopardy in our country since the day on which the godless school began, in the words of its chief founder, "to

make science take the place of the old crutches of theological dogma." But though I reject the verdict which for me has no more existence than the law it appeals to, I bear no ill-will to my judges. Following the example of the Divine One, condemned on Golgotha, I pray to the Sovereign Judge to "forgive them for they know not what they do."

In very truth how could I in justice wish them ill for refusing to absolve me of a sin for which I have no contrition, and for which, still less have I a firm purpose of amendment? I am a French citizen, but I am at the same time a citizen and a dignitary of the great commonwealth which I call the Church, and on the day I was invested with the Cardinalitial dignity, I pledged myself to defend her rights and liberties even to the shedding of my blood. Perhaps they will make the discovery that Rome has hypnotized me. I have no reason to feel ashamed thereat; on the contrary I am proud of it, because this hypnotism is naught save a tender respect, a joyous obedience and an unfaltering love.

This letter is not confidential. You may publish it if you choose. In conclusion it is a pleasure for me to thank the clergy and the faithful generally for the testimonials of enthusiastic sympathy which they have given me on the occasion of this prosecution, and which have filled my heart with joy and hope. The debt of gratitude contracted towards you and some of your staff is not my least concern. May God in His goodness render you a hundredfold for all that you have done by aiding me to defend His cause. Accept, Mr. Editor, the profound assurance of my respectful and fatherly sentiments in our Lord.

PAULIN CARDINAL ANDRIEU,  
Archbishop of Bordeaux.

#### Excavations in Palestine

The nineteenth century has been very active in digging up the buried treasures in the ruins of long forgotten ages in many countries. It was only in the last decade that the excavators, principally English, French, German and Russian, turned their attention to Palestine. Since 1890 the work has been taken in hand with great energy at eight different stations. The results have been completely satisfactory, though no works of art or precious articles that could compare with the finds in Greek and Roman cities have been discovered, not even ancient Hebrew or pre-Hebrew manuscripts or inscriptions that amount to anything.

There appear to have been in pre-Roman times four periods of civilization. It is especially the difference in the various products of the art of pottery that enables the student to distinguish the pre-Semitic ending about 1600 B. C., the Canaanitic until 1200 B. C., and lasting until the Israelitic period, which was followed by the Judæo-Hellenic period. It must be remarked that these periods begin later than the political changes by which they were caused.

The so-called Canaanitic "cities" were settlements on hilltops. The houses of the inhabitants formed a maze of most irregular streets. The cities were surrounded by walls, built of huge polygonal blocks or of baked or sun-dried bricks, or they were formed of battered earth with wooden beams placed between to strengthen the structure, in a way similar to that described by Caesar in the case of Gallic fortifications. As they always circled the hills, moats were unnecessary. The walls as a rule were very thick, though in those eight stations none were found as massive as those discovered at Jericho. The

architecture of the Canaanitic period came from Babylon, not from Egypt. This is seen from the fact, that the sides of Egyptian walls rise slanting to the top, or at least to half their height, which is not the case with the walls found in the excavations. No instances of vaulting have as yet been discovered.

In one of the private houses the excavators came upon a chamber which strongly reminded them of Pompeii. The inhabitants had evidently been surprised by some sudden catastrophe. Five skeletons were found lying on the ground, while the plain pieces of furniture, a few articles of jewelry, and the bronze statue of a goddess still kept their places.

The places of worship, always situated on the heights, were marked, during the Canaanitic period, by large stones resembling massive columns, which were about ten feet high. Stone troughs and one or more caves or grottoes were always found near such places. They evidently had something to do with the sacrifices. There was a large number of statues and pictures, from the first crude beginnings to a certain degree of perfection, the oldest suggesting Babylonian, the later ones, Egyptian influence. The likeness of a female deity, Astarte, was frequently met with; a male deity, Moloch, is only symbolically represented. The excavations leave no doubt as to the barbarous custom of human sacrifices among the Canaaneans. At Gezer a large number of plain earthen vessels were discovered, in which children, not over one week old, had been buried alive. It shows that there was good reason for Moses to warn his people so earnestly not to sacrifice their children to the gods. There is also evidence that at the laying of the foundation stone of towers or city gates or other fortifications human sacrifices were offered. However, in later times, as other indications show, this was changed to an act merely symbolizing the slaying of a man.

One find is especially remarkable. In Taanak, on the borders of the provinces of Galilee and Samaria, the explorers succeeded in reconstructing from its fragments a terracotta altar, which had nearly the same dimensions as those prescribed by Moses for the altar of the Holy of Holies, i. e., four feet high and two feet square (Ex. xxx). Its top is shaped into a sacrificial basin. There was no crown of gold ornaments around it, as Moses prescribes, but a crown of chiseled rings surrounded the basin. Nor were the horns of the altar wanting. Winged beings with human heads seem to recall the cherubs of the Ark of the Covenant (Ex. xxxvii). But it is not clear why two lions, seemingly in great fury, put their claws upon those heads. There is also a child choking a serpent. Is this due to some pagan influence or has it a meaning compatible with the worship of the true God? The altar is attributed to the seventh century; its artistic details indicate Syriac and Babylonian influence.

Of burial places the most instructive one was unearthed in Gezer. A cave had served as crematory during the period preceding the Canaaneans; about a hundred persons must have been cremated in it. After the advent of the Canaaneans, who did not burn their dead but buried them, the same cave served as a necropolis for a long time. A very common kind of grave with them was an underground chamber, connected with the surface by pit-like entrances. They supplied their dead with food in dishes and plates, with a jug of water and a drinking cup, with weapons, ornaments and lamps. But no representations of deities have as yet been found in these houses of the dead, nor anything indicating the belief in the immortality of the soul. G. GIETMANN, S.J.

## AMERICA

### A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 14, 1909.

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#### Fixing the Responsibility.

Two weeks hence the New York theatrical season for 1909-10 will be opened. Play-houses that accommodate nearly 40,000 people will nightly offer their attractions in and about the comparatively limited area that runs from Thirty-fourth street along Broadway to Forty-fifth street. Most of them draw good sized audiences—lamentable as the fact undoubtedly is. To anyone at all hopeful of our future it is one of the most disheartening sights on any fine Saturday afternoon, to see along Forty-second street and Broadway thousands of well-dressed and evidently decently homed young women, many of them mere children, rushing madly from theatre to theatre in an effort to get in, and to see what? Often the more demoralizing the show the bigger the crowd. In view of all the circumstances of the local theatrical situation it is opportune to find a prominent Rabbi, Alexander Lyons, writing in the August issue of the *Federation Review* on "The Purification of the Stage—an Opportunity for the American Jew":

"The real need of a higher moral tone for some well-known stage exhibitions in New York will not be denied by many," he says. . . . "The rampancy of the immoral on the stage at the present time, and especially in New York, presents a rare opportunity for the Jews. We could settle the problem of the purification of the stage if we chose to be true to our principles and tradition. We are chargeable with a large measure of responsibility for the continuance of dramatic conditions which insidiously debase and are permitted because they entertain. We Jews can alter this. We are large patrons of the theatre. As theatrical managers, playwrights, actors, and impresarios, we wield a power difficult to resist in the theatrical world. Let us but agree to be a power for dramatic purity, and the things which now disgust will give way to such as dignify while they delight."

"So I call upon the Jewish citizenship of the country,

but especially of New York, which is a pace-setter, to awaken to the present opportunity to do a thing for the uplifting of the drama; and let that be our patriotic contribution to the moral assets of the community. Let us Jews be true to ourselves, and there will be a theatre to work hand in hand with school and church."

From the history of the syndicates and individual enterprises that now dominate the theatrical field, and are chiefly responsible for the output of garbage with which it has been covered, there is scant hope that this appeal to the good traits of their race and the moral teachings of its creed will overcome the promptings of the greed that has so debased the stage. It should have every outside encouragement and help, however, for if a reform, no matter how limited, could begin here, the whole country would benefit. New York sets the standard that managers elsewhere are only too eager to follow.

#### Total Abstinence and Prohibition

There is evidently a lack of understanding of the terms used when certain critics find cause of surprise in the sentiment expressed by Cardinal Gibbons on the occasion of the Total Abstinence Convention held in Chicago a week ago. The venerable churchman expressed his sympathy with the total abstinence movement, thousands of whose Catholic promoters were gathering into Chicago during his brief visit there, and at the same time he deprecated as impracticable any effort to enforce prohibition in great civic centres like Chicago. His critics express surprise that extolling the one, the Cardinal has apparently condemned the other.

Surely they should realize that self-chosen abstinence is an excellent thing for any man and an absolutely necessary thing for him who can in no other way avoid the temptation to intemperance. But excellent as it is it is quite a different thing from prohibition. And while one may praise and heartily sympathize with every effort to encourage the former, one cannot but recognize that abstinence imposed by law is not only impracticable but that it leads to contempt of law whilst it is likely, as well, to poison the politics of cities with corruption.

Prohibition, or abstinence imposed by law, cannot be made effective in large communities, and it is but an unreasonable disposition to avoid the plain lessons of experience that will incline one to any other conclusion. The public manufacture of intoxicants may be stopped by law, but the sale of intoxicants is easier to conceal than their manufacture,—and it cannot be stopped. Few honest critics will deny that the evils growing out of the surreptitious sale of liquor are far more disastrous than the ills which accompany their open sale safeguarded by the restrictions which proper license enactments secure.

The Cardinal is right in favoring the total abstinence movement. An abuse which is held directly responsible for a vast percentage of the criminality of our cities, for twenty per cent. of the divorces and for most of the

poverty with which the country at present has to deal, needs a radical and drastic remedy, and total abstinence surely is such a remedy. But the Archbishop of Baltimore is equally right when he affirms that prohibition in large cities so far from combating the liquor evil successfully, but puts a premium on law-breaking. Nay, worse, as he might have added, it has ever proved a terrible source of widespread civic corruption, since permission to violate such restriction has ever been regarded by corrupt politicians as a privilege to be awarded for political services or to be sold for cash.

#### An Anniversary With Meaning

Last Sunday, August 7, the Most Reverend Paul Bruchesi observed the twelfth anniversary of his elevation to the archiepiscopal See of Montreal. He was then only forty-two years of age. After his consecration he immediately took hold, with a firm but gentle hand, of all details in the administration of his very large diocese. His visitations, always singularly attractive to country and city parishes alike, have been conducted with the regularity of a model prelate and the charming adaptiveness of one who has in an eminent degree that gift of sympathy which was the salient characteristic of the great Apostle, his patron. His Grace of Montreal, however, did not confine his burning zeal to the limits of his episcopal charge. He threw himself vigorously into all civic and social reforms. Calling together all the Montreal journalists, Protestant as well as Catholic, he urged them to labor earnestly with him for the discrediting of yellow journalism, the purification of the stage and the suppression of vice. So eagerly did they accept his suggestions that a remarkable change for the better was at once noticed in quarters where that change was most needed. And now no important civic reform is attempted in his cathedral city without an appeal for cooperation to the Catholic Archbishop. His measured utterances are watched for and carefully chronicled by non-Catholic organs whenever some flagrant departure from the true principles of morality shocks the public mind. Archbishop Bruchesi has in particular taken up the cause of temperance, preaching it first by example and then furthering it with the wisdom of his Church's world-wide experience.

#### A Remedy for Unrest

The anarchistic orgies that our papers were reporting last week from Barcelona, the recent revolt of the French postoffice officials, the socialistic preachings that are giving serious thinkers in our own country grave forboding and are deemed a present menace to the body politic in England, are but the surface symptoms of a moral and mental unrest which, if not healthily quieted, threatens to uproot Christian institutions and principles. The bomb-

thrower or ignorant socialistic shouter is not the danger—they can be hanged, imprisoned or shot—but what of the presumptive leaders of thought who teach and publish principles which lead inevitably to revolt against authority? Our newspapers and magazines print an occasional column severely condemning socialistic activities, and then devote pages to recording the revolutionary teachings of university professors and sensational preachers, thus spreading broadcast the seed of revolt.

Bold repudiation of God, the Bible and traditional morality, of the sacredness of law, human or divine, is deemed good copy by the morning papers and magazines of enterprise. If necessary an editorial plaster will be ready to heal the wounds and hold the allegiance of subscribers. Journals that for years have been poisoning the minds of their readers with the loathsome details of moral degeneracy disclosed in a pending trial, will protest at times against "the nauseating procedure." The shock to the conservative conscience stimulates circulation among the prurient, and a virtuous editorial betimes will soothe the indignation of the old-fashioned. The result is a gradual subversion of moral principles. The papers having stimulated an unhealthy appetite are forced to go to further lengths to satisfy the craving they have excited. Where is the remedy?

The moral and physical degeneracy resulting from the congestion and other evils of city life has evoked the cry: "Back to Nature." The moral and mental subversion that is threatened by the public dissemination of false principles must be met by the cry, "Back to God." Uncensored cablegrams have announced that the reports from Spain were greatly exaggerated, that the Barcelona "revolution" was merely the street rioting of foreign anarchists, that the nation had responded patriotically to the call of king and government and that even Catalonia is loyal. The writer has before him a letter just arrived from Manresa, a few miles northeast of Barcelona, that suggests a better reason than bullets for Catalonian loyalty. "During this month of July and every preceding month," it says, "four battalions of Christian soldiers learned in 'The Two Standards' the secrets of warfare, defensive and offensive. At the Manresa House of Retreats, university men, college students, artisans and 'Caballeros,' band after band of farmer-folk and contingents from townships came one after the other and spent three days or a week in prayer and meditation. There they learned or relearned the principles of right thinking and sound moral practice. This is one of the effective remedies that Spain is presenting to the foreign anarchistic propaganda that has its headquarters in Barcelona."

Is it only a coincidence that Belgium, where laymen's retreats have been most widely attended, has had a stable government, continuous prosperity and not a single outbreak of disorder for twenty-five years? It is a happy omen that such retreats have been inaugurated in America. These week-end retreats, in strengthening

men to think and act on Christian principles, and imbuing them with charity and faith and hope, will present a wholesome remedy for social unrest.

### The Sutton Enquiry

Whatever decision the court of inquiry may reach in regard to the death of Lieutenant Sutton, the public have already concluded that he did not die by his own hand but that he was the victim of a mean and brutal murder. It would appear, too, that all who had part in giving the official decision that he was a suicide were guilty of conduct quite as brutal as those who caused his death. They agreed to let his memory bear a stigma which every honorable man most abhors; they were the cause of depriving him of the Christian burial due to him; and they well nigh crushed the spirit of his noble-hearted mother who was willing to believe anything else of her son but this, and who could even resign herself to his death if she could know that it was not due to his own act. She wanted her sons to give their lives for their country in honorable service, or in warfare with enemies, not in an encounter with brutal and cowardly brothers in arms. She might at least have expected fair treatment from his official superiors if not from his equals. For two sad years she has had to struggle against overwhelming odds to have the official record of his death investigated. Are such questionable records common in our naval annals? Are our young men in Annapolis and West Point thugs or gentlemen?

### Vacation for Working People

High-class employees are usually allowed a vacation every year with pay, but the so-called working man and working woman are not so well treated. Things seem to change in this direction, judging from recent happenings abroad where some big factory owners have perceived the advisability of giving their workmen a vacation at the firm's expense. A chemical works at Charlottenburg, Prussia, has built a vacation home in the country for its men, making it, however, to some degree a privilege to be sent there. Each man receives from the firm traveling expenses, free board, baths and even a little spending money. Married men get a small amount extra and a larger one if they have children. Two other firms combined in the erection of a common recreation home for their men, limiting, however, the privilege to those who had been in their service for fifteen years. A large clothing factory in Düsseldorf granted vacation time to its many working women, but noticed that they spent it in their homes, often taking another equally fatiguing occupation, though they drew wages from the firm, and returned to work without the result which the firm had intended in granting the two weeks off. A fund was, therefore, started to which each woman paid weekly

thirteen cents. On the sum thus accumulating during the year, the firm pays interest. Those who have been working in the factory for a year, receive the privilege of a vacation of two weeks. The money they have saved is repaid to them with the interest and an additional present, on condition that they spend the two weeks in a place where they will have real recreation. The Prussian government inspectors have spoken of these and similar arrangements with high praise. The inspector for the district of Berlin says: "The results of such arrangements seem to have given the fullest satisfaction. Not only are the men restored in health, but they return mentally refreshed and in quite different spirits. More work is done and is done more cheerfully. It has also been observed that in such establishments the workmen do not leave so easily and the relations between employer and employe are remarkably improved."

### Settled for All Time by Col. Roosevelt

Two of our subscribers have asked our opinion of an article in the *North American Review* for July, entitled "The Catholic Laity and the Republic," by one who signed himself "A Catholic Layman." We have answered them privately, as the article contains nothing worthy of the attention of our readers generally. Apparently the writer had not the courage of his convictions, or he would have signed his name. He appears to be quite aware that exception could be taken to his tone as well as his tenets, and for that reason alone he should not have presumed to speak for the Catholic laity. Indeed, there is reason to believe that he is not a Catholic at all. In this country Catholics are not accustomed to distinctions drawn between clergy and laity, with a suggestion of antagonism between the two. Priest and people have everything in common here. Even sacred Orders the priest has and uses entirely for the benefit of his people, and thus shares fully with them this, his only distinctive characteristic.

Have we not had enough of this Catholic profession of loyalty? Somehow those who are fond of professing it are not, as a rule, men to the manor born. Those who drink in patriotism with mother's milk take their duty to their country as a matter of course. The Church does not intrude its authority into national or civic affairs except to impress upon citizens their obligation of giving to the civil authorities what belongs to them. There is no twilight land between the spiritual and civil authorities. Any intelligent person can see where the power of one ends and where the power of the other begins. To speak more correctly, there is no line of demarcation between them at all. Has not Col. Roosevelt settled this question for all time? To protract its discussion only serves to weaken the force of his rebuke to all who question the loyalty of Catholics.

## GROSSE ISLE IN 1847

In the diary which he kept of his experiences in the United States, the late Father A. J. Thébaud tells the following story of the summer of 1847, when the victims of the Irish famine of that period were dying of ship-fever on the banks of the St. Lawrence.

"Every ship that could be chartered, good, bad and indifferent, was engaged in transporting emigrants. They were all slow-sailing vessels. British legislation had left the care of the passengers to the mercy of the transportation companies. Through neglect of ventilation, want of sufficient room, eatable food and cleanliness the worst form of typhus soon appeared. 'On the 8th day of May, 1846,' says Maguire's *Irish in America*, 'on the arrival of the *Urania* from Cork, several hundred immigrants, a large proportion of them sick and dying of the ship-fever, were put into quarantine at Grosse Isle, thirty miles below Quebec. This was the first of the plague-stricken ships from Ireland, which that year sailed up the St. Lawrence. But before the first week in June, as many as eighty-four ships of various tonnage were driven in by the easterly winds. Of all the vessels there was not one free from the taint of malignant typhus, the offspring of famine and of the foul ship-hole.'

"Quebec was not the only place where this spectacle was offered to the public gaze. Many of the plague ships leaving Quebec sailed up to Montreal and the same scenes of woe were enacted at the Point St. Charles. There an enormous boulder raised on the shore testifies to this day, and will continue to testify for ages to the thousands of human bodies buried in the enormous pit over which the boulder was erected. Besides Canada, the harbors of Boston, New York, Philadelphia, etc., had to be protected by severe quarantine laws against the plague which threatened the whole continent.

"At Fordham, near New York, where I then resided, we were thunderstruck by the news which came from Canada. The College of St. Mary's, Bleury Street, Montreal, was not yet in full operation, nor was our small house in Quebec as yet opened. Still two of our Fordham fathers who had been sent to give missions in lower Canada could be used to help the newly arrived immigrants. These were Fathers Du Ranquet and Ferard, who could speak English. During the whole summer of 1847 we heard from them shocking details of the frightful scenes enacted at Grosse Isle and Point St. Charles.

"Then another letter came addressed to Father Boulanger, our Superior, by Father Felix Martin, Superior of our house in Montreal. Several ships had already unloaded their cargo of dying Irishmen at Point St. Charles. Hospitals had been hastily constructed at the expense of the city, and heroic physicians were already at work. Of all the priests in Montreal there were only two Sulpicians who could understand and speak English. Some few others in that extremity, relying on the kindness of Mother Church to her forsaken children, were already in the midst of them, satisfied with some sign of repentance and consoling them with the blessings of Sacramental graces. In all there were about five or six priests, Father Du Ranquet being the only Jesuit. Father Martin said in his letter that he could and would send immediately two of his own fathers who were able to understand and speak English, but he trusted that two others would come from Fordham.

"The letter was given me to read by Father Boulanger, and I promised him that in a few hours two men of good will would be found in the community, ready to go, probably to die among the plague-stricken people. These were Fathers Du Merle and Michael Driscoll. I called them to my room and asked them if they were willing to start immediately on this errand. It was my duty to place before their eyes the dangers they were going to

encounter, the probability of their never coming back. They both stopped me saying that they knew everything as well as I did. They considered it a great honor to have been chosen for such a mission; it would be a great gain for them in case they caught the infection and died of it. They prayed that their departure should be immediate. Word having been sent to the brother in charge of the wardrobe before my conversation with them, a few hours afterwards they were on their way North.

"Father Du Ranquet, as was seen, had been at work before Fathers Du Merle and Driscoll had arrived. He was in fact the first of all the Montreal priests to be on the ground. As soon as the arrival of the first ship was known in the city, the Bishop, Mgr. Bourget, went to see Father Martin, and Father Du Ranquet was directly placed at his disposal. They went together to the Point St. Charles where the bishop left the Jesuit father. The following is an abstract of the description of the celebrated sheds I received from him.

"There were twenty sheds of rough boards built on the banks of the St. Lawrence. It was in the evening when Father Du Ranquet first entered one of them. No beds nor even bunks had been provided for the first night; the sick, the dying, nay, some already dead were stretched on the ground in parallel rows. There was just room enough to pass through the rows. When he appeared at the door of a shed he told the people aloud that he was going to give them absolution, and said a few words to prepare them for it. After reciting the Act of Contrition he went from one to another, and to those he met in a really dangerous state he gave Extreme Unction. There was no question of confession that night; this had been decided by the Bishop. The good father had no time to think of what he saw; yet it was a shocking sight, such as has been seldom seen in human history. In each shed there must have been more than seventy persons, all down with the frightful disease, all more or less conscious of their danger, all still full of remembrance of the disaster which had compelled them to flee from the only spot they loved on earth. . . .

"Meanwhile the solitary apostle passed from the first shed to the second, to the third, to the tenth, to the fifteenth. He came out of the last—the twentieth—after three o'clock in the morning, having begun his painful ramble just at dusk the previous evening.

"The municipal authorities of Montreal made haste to complete the improvised quarantine of the plague-stricken. But even after these preparations were finished, the comforts of the miserable patients were not much greater, and the inconveniences of the missionary were as great as on the first night. After a few days Father Du Ranquet was not alone; several zealous clergymen of Montreal shared his labors, and the two Fordham Fathers I have previously mentioned—Fathers Du Merle and Driscoll—arrived from New York. I will speak of them later on. With the increase of spiritual help for the poor sick immigrants there was a corresponding increase of physicians and nurses, though the last were never in sufficient numbers, and the patients remained often whole nights without anyone to aid them. As to the priests, in their holy ministrations the new arrangements gave them more trouble than when the patients were stretched on the ground. The priests were not now satisfied in anointing them in the most simple form; they had to hear the confessions of many. Now, instead of a single bed for each, wooden bunks had been roughly built so as to contain two patients; there were no mattresses, but only straw under them, and the sides of the bunks being mostly higher than the bodies of the patients, the poor confessor had a great deal of trouble in listening or speaking to one without being heard by the other. He had in general to place his mouth at the ear of the penitent, or reciprocally, and besides the repugnance naturally felt for physical contact in such a disease, the danger of infection was considerably increased. It is surprising that of all the clergymen who most

willingly consented to expose their life in these circumstances, only fifteen or sixteen actually died. Father Du Merle was the only one of our fathers who was carried away by the plague.

"On some occasions the natural disgust experienced by the heroic missionaries was still more intense and required indeed the heroic courage which the Christian religion alone can inspire. It sometimes happened that one of the patients assigned to the same bunk had died since the last visit of the nurse, and the corpse remained there in all its frightful rigidity. Father Du Ranquet said that this was for him the most trying situation. Not even a sheet had been thrown over the dead body; nothing could be done except to avert the eyes or turn the back to it if that were possible.

"Hence, the same father said, it was a great relief for him to be called to attend the sick people in the open air. After the sheds were full, still new patients constantly arrived. Fortunately it was summer weather, and the newcomers were accommodated near the banks of the Saint Lawrence either on the bare ground with a blanket over them, or on a straw mattress spread carelessly in the shade of a tree. Oh! then it was pleasant to cheer up the disconsolate, to encourage the dispirited, to pour wine and oil into the wounds of the stranger. Another advantage attended this open-air ministry; there was no fear of vermin, one of the greatest plagues of the sheds. After a few weeks of service these wooden structures contained colonies of bugs in every cranny; the wretched furniture inside—the wool, the cotton, the wood were black with them. Double the number of nurses and servants would not have sufficed to keep this monstrous hospital clean. It is a fact averred by Father Du Ranquet that every time he left the sheds for a few hours and went to our house in Montreal—he continued to do it nearly every day—he had to take off all his clothing and linen and plunge into a bath."

## LITERATURE

**Hypnotism or Suggestion and Psychotherapy.** A study of the Psychological, Psycho-Physiological and Therapeutical Aspects of Hypnotism. By AUGUST FOREL, M.D., translated from the fifth German edition by H. W. ARMIT. New York: Rebman & Company.

The exhibits of certain platform hypnotists who are attracting much attention at the present time in various parts of the country on vaudeville circuits, has given a more than passing interest to the appearance of a translation of the fifth German edition of the classic work of Prof. Forel on "Hypnotism." The relations of hypnotism and psychotherapy, which is at the present moment such an up-to-the-hour subject that scarcely a magazine is without its article in discussion of it, add materially to the interest it is likely to evoke. Prof. Forel, the popularity of whose book can be judged from the fact that it is in its fifth German edition, yet whose views are looked upon as thoroughly scientific, is very straightforward in what he has to say on the subject that is usually clouded by words.

For him as indeed for most of the authorities on the subject, hypnotism is not essentially different from normal sleep. Sleep is really an autohypnosis predisposed by the presence in the blood of various toxic substances from the muscles which cause weariness and call for rest for their elimination from the system. Even when this predisposition exists, however, the individual's mind may still keep him awake as is well known from the occurrence of insomnia. A large factor in the production of sleep is the auto-suggestion of assuming a particular position composing one's self to sleep, and, above all, closing the eyes. Prof. Forel also insists that hypnotism is not due to any special power in the hypnotist but is entirely subjective in its nature. The reason why one hypnotist is more effective than another

is not because he has a stronger mind or a more forceful will, or a compelling personality or power of eye, but because he has more patience, more confidence in himself, produced in the patient more sense of trust and has had the experience that enables him to treat each subject in the particular way needed for him, and with the tact that such experience gives. It is easy to understand how much this simplifies the whole question of hypnotism.

Prof. Forel does not hesitate to declare that ordinarily there is no danger in hypnotism, that no habit is produced and that people cannot be compelled against their wills to do criminal acts of any kind unless they are predisposed to such things. He does insist, however, that just as there should be no giving of an anaesthetic without a third person being present, so hypnotism should not be practised except under similar conditions. He deprecates very much stage exhibitions of hypnotism. Most of them of course are merely frauds, prearranged exhibitions of horse play with a farcical element intensified by the belief of the audience that they are witnessing a hypnotic demonstration. A few of them, however, exploit the mental weakness of certain subjects and this leads to a breaking down of character in time. Hypnotism is a definite power for good, but the explanation of it one finds in a scientific work of this kind differs greatly from the marvelous claims made for it by some writers on hypnotism and supposed practitioners of the art. These latter are mere quacks who know that people like to be humbugged, and they are humbugging them to the top of their bent and making money thereby. It is too bad that this thoroughly scientific yet utterly commonsensible view of hypnotism is not more popular.

James J. Walsh, M.D.

**Humble Victims.** By FRANCOIS VEUILLOT. Translated by SUSAN GAVAN DUFFY. New York, Cincinnati, Chicago: Benziger Bros.

This is a book of stories that young people will read and older people ponder. The nephew of Louis Veuillot has been restoring to the Paris *Univers* something of its founder's virile strength; in "Humble Victims" he has also followed with firm step the track of his famous relative, than whom, fierce controversialist though he was, none could write a sweeter story. The series of living pictures presented in this volume have a background and surroundings unfamiliar to American readers, but a good story knows no country; it is cosmopolitan in the touch of human nature that makes the world kin, and the French are masters in the art of painting nature at her best or at her worst. "Humble Victims" are narrated dramas of French Catholic life, many of them tragedies. They have their villains as well as heroes, young and old, and all of them convincing. "At the Sign of St. Eloi" presents in some forty pages the most complete and thrilling picture we have seen of the maniacs and martyrs of the French revolution. In this as well as the Christmas and other tales, the author tells his story without comment; but the atmosphere is felt and the setting and environment gleam through the lines, till one seems to see at work the powerful, silent forces that are combating for and against religion in France. The translation, by the daughter of Sir Charles Gavan Duffy, is admirable, and the publishers' work is well done.

M. K.

Longmans, Green & Company are about to publish Dr. Sheehan's new novel, "The Blindness of the Rev. Dr. Gray," which has been running through the American *Ecclesiastical Review*; also the Memoirs of W. E. Lecky, the Irish historian and statesman, edited by his wife. The book will deal chiefly with his literary career.

## Reviews and Magazines

In the article "After Fifty Years," the *Civiltà Cattolica* of July 17, deals with the late joyous Italian commemorations. There was jubilation everywhere, in parliament and on the Capitol, where religion was insulted, the Papacy vilified and history set at naught. The celebrations did not correspond either in enthusiasm or in extent to the greatness of the events which they commemorated. The government felt obliged to put a restraint on patriotic demonstrations, which it anticipated the Socialists and the Republicans would turn to disorder and to rebellion. Even as it was they did not prove harmless. All good and honest people had to keep aloof from them, if they did not desire to mingle with the worst elements of society, whose sole method of celebrating the glorious events that gave Italy independence was to insult religion and to incite citizens to strife and to rebellion. Three ugly features stamped the festivities. They were in the first place *anti-religious*. Perhaps it was to be expected, not only because the powers that be in Italy are anti-religious, but also because of the manner in which Italian unity was obtained. Italian unity so distinct from Italian independence was considered as one with it, or rather Italian unity alone was held up to the gaze of the public. Italian unity fifty years ago was a secret of the Masonic sects, kept well concealed from the Italian people who did not seek unity but independence, and with independence a confederation of the several Italian States, which would have been so much better. Unity was sought merely as a means to dethrone the Pope, to destroy the Papacy, to dechristianize Italy. It was sought regardless of means through treachery, robbery and assassination. "You are a great criminal," wrote at that time Montalembert, the great champion of Catholicity, to Cavour. "You are a greater criminal than Mazzini and a greater criminal than Garibaldi. You have marched to your goal, trampling under foot the law of nature, the law of nations and the law of Christ."

The spirit of *rebellion* was the second feature. The conspicuous factors and the most ardent ones in the celebration were the Republicans and the Socialists, and all those who are the promoters of disorder and anarchy, in no small number to-day in Italy. They hooted in many places their King, violently suppressed the playing of the royal march and in various places caused riot and bloodshed. In the celebrations, observes the *Tribuna* sorrowfully, Garibaldi and Mazzini have been magnified beyond measure. Little was said of Cavour, who yet was the primary cause and the mind, of which Garibaldi and Mazzini were the instruments; still less was said of

Victor Emmanuel, who was saluted as the *Pater patriae*, when fifty years ago, after the victory of Magenta, he entered Milan's Cathedral side by side with Napoleon III. But nothing, absolutely nothing was said of Napoleon III, to whom they owe all. It is because he helped the Pope occasionally, and his cuirassiers did good work against the hordes of Garibaldians at Mentana. The sects cannot forgive this in the man who gave them independence. The other chief articles of the same number are—"The Opponents of Capital Punishment"; "St. Anselm of Aosta and his mission in England"; "The Independence of Art according to the new Aestheticism"; "New Condemnations of Modernism"; "Mabillon's Second Centenary," all timely and interesting. The new romance, "Amidst the Flood," opens with a chapter of great promise.

D. G.

No one who wishes to acquaint himself with the true state of the Polish nation to-day can afford to overlook Marius-Ary Leblond's articles, "Les Trois Polognes" in *Le Correspondant*. In the issue of July 25, he reviews the religious persecution, which in Russian and Prussian Poland is official, while in Austrian Poland, where it is comparatively mild, it is due entirely to the agitation of fanatical Russians and Lutherans and the social-democratic party. It is a grievous mistake to suppose that the Russian ukase of 1905, granting liberty of conscience, has marked the beginning of a new era of perfect tolerance. The Uniates welcomed the ukase with great rejoicings. Many of them, who had been dragooned into outward acceptance of Orthodoxy to avoid starvation, bodily injury and death, gladly returned to the true Church. During the days that immediately followed the edict, in two governments alone, no less than 26,000 persons joined the Catholic Church. But the Russian Catholics never trusted the authorities, they looked upon the measure as a hypocritical bid for popularity by the rulers of Russia after their crushing defeat by the Japanese, a defeat which threatened to sap the nation's loyalty to the Tsar. Mr. Leblond quotes a well-informed Lithuanian patriot who, though a freethinker, loves the Catholic Church and works for its freedom. "Not only," says this Lithuanian, "are parish priests condemned for having collected funds for repairing the churches, but the Government has already gone so far as to condemn and imprison those who have baptized Uniate children at the request of their parents. This is not known in Europe; it ought to be proclaimed in all pulpits, in all newspapers. We have quite fallen back into the era of incessant and worry-

ing suspicion, of legal prosecutions and search-warrants, till downright persecution is resumed."

The persecution of Catholics in Prussian Poland is more systematic and scientific, but hardly less brutal. Mr. Leblond proves this by a vast array of facts and figures. For instance, the fines imposed on the Catholic press from 1905 to 1908 amount to one hundred thousand marks, while the costs of the lawsuits were thrice the amount of the fines. Still, there is more hope in Prussian Poland because the Catholic clergy there are admirably organized and absolutely fearless.

In Austrian Poland there is, as has already been remarked, no official persecution. In Galicia especially there is perfect peace and security; but there is a good deal of apathy in face of the active Russian, Protestant and socialistic propaganda. Those who have to deal with Ruthenians on this continent would do well to read Mr. Leblond's description of the dangers which beset the Ruthenians in their Austrian home.

L. D.

Mr. Richard Le Gallienne contributes to the *New York Times*, August 7, on "Alfred Tennyson—his Personality and Enduring Art," a paper which, to those who have known the brilliant critic in quite other moods, is a startling yet pleasing revelation of the maturity and balance that come with advancing years. With Tennyson's personality we are not concerned just now, though that is admirably limned by well-known quotations from Carlyle; what strikes us as most remarkable in Mr. Le Gallienne's essay is peculiarly his own. Here are some extracts:

"In a familiar passage of 'In Memoriam' it will be remembered that the poet, facing 'the secular abyss to come,' gloomily moralizes on the evanescence of modern rhyme and the probable brief duration of his own 'mortal lullabies of pain.'

Take wings of foresight; lighten thro'  
The secular abyss to come,  
And lo, thy deepest lays are dumb  
Before the mouldering of a yew.  
And if the matin songs, that woke  
The darkness of our planet, last,  
Thine own shall wither in the vast,  
Ere half the lifetime of an oak.  
Ere these have clothed their branchy bowers  
With fifty Mays, thy songs are vain.

"Now that more than those 'fifty Mays' are passed, it is interesting to ask how does the poet stand the test of his own time limit, what and how much does Tennyson mean to us to-day, fifty-nine years after 'In Memoriam,' fifty-four years after 'Maud,' and sixty-seven years after the two classical volumes of 1842?

"My own impression is that his fame is securer than ever, and his appeal—after a period of comparative eclipse—if anything, more deeply grounded. There was a time some twenty years ago, when it was the fashion to depreciate Tennyson as thin, shallow, and pretty-pretty; and probably young people still pass through that stage of development when they say they have 'gone beyond' Tennyson, that he has nothing for them, and so forth. Such is a part of the history of every classic. Perfect utterance has a way after a while—owing partly to the universal currency its perfection naturally gains—of seeming superficial utterance. Young minds in particular are apt to find the profound in the obscure, and thought in the turmoil of mental fermentation rather than in the distilled crystal of finished thinking and absolute expression. Writers such as Browning and Meredith, therefore, through the very imperfection of their art, by reason of their cryptic and oracular manner of stammering or blurting out their half-realized thoughts, and general torment of expression, gain credit for more prodigious births of mind merely on the strength of their agonized parturition. Doubtless, it was the unearthly groanings of the sibyl that gave an importance to her messages seldom to be found in the messages themselves. Because Michelangelo was wont suggestively to leave his creations attached to the nature from which they sprang by some portion of unchiseled rock, the modern sculptor often chooses to give us little else than the natural rock.

"Similarly, whenever a poet is able to transmute the crude materials of his philosophizing into a lucent mysticism, minds unable to realize that there should be mystery in clearness mistake the profound azure of his thought for shallowness."

"Your poetry," said Jowett to him on one occasion, when Tennyson had been fighting shy of one of those strenuous philosophical encounters in which Jowett delighted, "has an element of philosophy more to be considered than any regular philosophy in England. It is almost too much impregnated with philosophy. Yet this to some minds will be its greatest charm." Evidently the robust translator of Plato had not reached the 'gone beyond Tennyson' stage.

"One could hardly name another poet whose 'collected works' are so free from dead spots and dull patches, so alive with various power and enchantment. What magic music, what golden atmosphere, what fairy vision, what living landscape, what spiritual passion, what noble ardors of sense and soul, what simple tears, what carved and gilded chambers of imagery, lie locked between these old covers. Only Keats may surpass him in beauty, only Coleridge in wizardry, and none but Shakes-

peare can match him at a simple, heart-broken song.

"No, I am afraid, like Jowett, I have not yet 'gone beyond Tennyson'."

#### PERSONAL

After the condemnation of his three works by the Sacred Congregation of the Index, the Abbé Turmel forwarded to the Holy See an unreserved submission. The works condemned are "Storia del Dogma del Papato," "Storia del Dogma del peccato originale," and "L'escatologia alla fine del IV secolo."

Adolphe Retté, a noted French radical and Socialist, recently made a pilgrimage to Lourdes and was converted.

"You will not see me again at Lourdes," he wrote to one of his friends, after his change of heart, "for I have at last yielded to my ever-growing longing to give myself to the monastic life. I have just made a retreat here (a Benedictine monastery), and the Father Abbot has decided that my vocation is genuine. I enter the novitiate to-morrow, and am profoundly happy in consequence. It has been suggested to me that knowledge of this step on my part may do good to certain souls who have been touched by those books in which I have done my best to serve God and the Blessed Virgin. Impart it, therefore, to whomever you like."

Mr. Philip Sheridan, of Cork, has been created a Knight of St. Gregory, in recognition of his services to the Church in India, where he showed signal loyalty to the Holy See. He is an Indian mutiny veteran, and probably the only survivor of those taken prisoners by the mutineers. After fifty years of strenuous work as a post-office official in the Punjab, he is now living quietly in Cork.

Prof. Dyrke of Hamburg who has been studying leprosy in British Guiana in behalf of the British Government has written to the Hamburg scientific institute that the results obtained by his remedy "nastin" are so satisfactory that the British Government is about to adopt his method of treating leprosy.

On her return to Ireland, Lady Aberdeen announced that Mr. Robert Collier, of New York, had promised her \$5,000 annually for five years to equip a tuberculosis infirmary in Dublin in memory of his father. She also recalled the fact that Mr. Peter Collier had been a consistent benefactor of Ireland, particularly of his native Carlow. Her appeal to Mr. Birrell for a government grant of \$200,000 was denied.

#### ECCLESIASTICAL NEWS

—We are officially informed, says the *Catholic Times* of July 30, that in view of the action of the Abbé Bremond in offering prayers and delivering an address at Father Tyrrell's funeral last week, the Right Rev. Dr. Amigo, Bishop of Southwark, has directed that the Abbé shall not be allowed to say Mass in the diocese.

—A press despatch from Cologne states that on August 4 the Eucharistic Congress opened in the Cathedral. Cardinal Vannutelli, who presided for the fourth time as Papal Legate at these gatherings, and brought the greetings of the Pope to the Congress and Bishop Heylen, of Namur, chairman of the Standing Committee, delivered the opening address. Cardinal Fischer and Mayor Wallraf delivered addresses of welcome to the delegates, over 1,000 of whom were present.

When he presided at the Congress in Tournay in 1906, Cardinal Vannutelli was the only member of the Sacred College present. In Metz he had one companion in Cardinal Fischer; in London there were seven princes of the Church, and this year in Cologne the number of Cardinals was still larger. At the procession in Tournay thirty thousand persons took part; in Metz fifty thousand; in London over one hundred thousand; and in Cologne, it is believed, there were over two hundred thousand, for pilgrimages were organized from various parts of Germany, Belgium, Holland, England and Italy. It will thus be seen that this work of the Eucharistic Congress is every year becoming a more and more important demonstration of the religious life of our time.

One of the special services in Cologne was held with an Irish sermon at St. Martin's Church. In the year 690, Talambuach, whose name is Latinised Telmo, an Irish monk, founded the Irish Abbey of St. Martin in Cologne. One of his Irish disciples was the great St. Wiro. It adopted the Benedictine rule in 975, when Warinus, Archbishop of Cologne, appointed an Irish monk, Mimborinus, as Abbot of Dunshaughlin. St. Helias was the first to introduce the Roman chants at Cologne, and to him was dedicated the famous book on the Laws of Symphony and Tone by Berno of Reichenau. Arnold, the last Irish Abbot, died in 1103; but the Abbey of St. Martin flourished until the French Revolution, when it was seized and converted into a parish church, in July, 1803.

The Eucharistic Congress was brought to a close with a procession of the Blessed Sacrament through the principal streets of the city. The Emperor and the Government were last Sunday represented at the Congress, and the line of route through which the procession passed was guarded

by detachments of military with their arms at the salute.

—Among the tens of thousands of pilgrims who climbed to the jagged summit of the Croagh Patrick for Ireland's national pilgrimage, on Sunday, July 25, was Daniel Kelly, of Newport, County Mayo, a man 85 years old. In the oratory on the top of the mountain twenty-one Masses were celebrated during the morning, the priests officiating including four from the United States, one each from Spain, Italy, Bavaria, England, Australia and Scotland. Sermons were preached in Gaelic and in English. The Archbishop of Tuam presided, and at the end of the services the multitude knelt on the rough, wet ground and took the temperance pledge.

—On next Monday, August 16, the seventh centenary of the foundation of the Franciscan Order will be celebrated. On that day in the year, 1209, St. Francis gave his habit to Bernard of Quintival, a rich merchant, and to Peter of Catana, a Canon of the Cathedral of Assisi.

—Bishop Dingelstad, of Münster in Westphalia, has presented to a house of retreats and exercises for workingmen which he has founded the sum of twenty-five thousand marks, which he received as a gift on the occasion of the golden jubilee of his priesthood.

—Preparations have already begun for the Oberammergau Passion Play, which will be given from May 11 to September 25, 1910.

—Archbishop Keane, of Dubuque, because of continued ill-health, has asked for a coadjutor. A meeting of the diocesan electors will be held on August 18, to select names to be sent to Rome as candidates for the nomination.

—The Rev. John J. Hughes was elected superior of the Paulist Congregation, at the General Chapter, held July 30 and 31, in this city.

—A press despatch from Porto Rico states that Mgr. Aversa, Apostolic Delegate to Cuba and Porto Rico, is making a tour of the island and is receiving enthusiastic receptions everywhere. At Ponce there was an immense demonstration in his honor. A number of distinguished citizens in coaches met him outside the city and escorted him to the place where he is staying. A crowd numbering thousands assembled and Mgr. Aversa made an address. A banquet was given in his honor, in which the authorities participated.

—It is claimed that the Rev. Richard J. Story of Brockport, N. Y., has never missed celebrating two Masses on Sunday during the past 46 years at his Church. He

was ordained 56 years ago by the late Bishop Timon of Buffalo.

—A hospice under the control of the Irish bishops for the reception of infirm clergy will be opened at Moyne Park, Ballyglunin, County Galway, September 30. The institution will be in charge of the Fathers of St. Camillus de Lellis.

—Brother Michael Gleich, U. S. provincial inspector of the Society of Mary, has been appointed Inspector-General with headquarters in Belgium. On his way he will visit the Society's institutions in Hawaii and Japan. He is succeeded by Brother George Sauer.

—Thirty-four laymen, representing eighteen different cities, made a retreat of three days at St. Mary's College, St. Mary's, Kan., from July 24th to July 27th. The Exercises of St. Ignatius were closely adhered to. Four meditations a day were given. "Free time" was taken up with visits to the Blessed Sacrament, examination of conscience, reflection, reading and prayer. The exercises were conducted by Rev. A. J. Kuhlman, S. J. There was reading at table. The public recital of the Rosary, the singing in the chapel, serving at Mass and Benediction were done by the retreatants. The fervor of all was most impressive. Bishop Lillis not only commended the work, but when the diocesan clergy met in retreat urged all to labor for the success of the laymen's retreat. Bishop Cunningham, of Concordia, also used his influence with people and clergy to forward the work. The cooperation thus secured had much to do with the marked results obtained.

—The will of the late Don Carlos, the pretender to the throne of Spain, leaves to the Pope works of art and money said to total \$2,000,000.

—Archbishop Farley, who is now in Ireland, will sail for home August 18, from Queenstown. He left New York May 20 to attend the golden jubilee of the American College in Rome.

—Archbishop Messmer, of Milwaukee, who has come east to recuperate, will spend the rest of August in Maine.

—On August 5 a heavy storm swept over Western Pennsylvania, doing much damage, especially in Pittsburg, where the Cathedral of Saints Peter and Paul, in the East End district, was struck by lightning and damaged. The roof caught fire and for an hour the firemen fought the flames. They saved the edifice with only the loss of the roof.

—The *Catholic Standard and Times*, always so excellent, has an article in the issue of August 7, on "Napoleon's Mar-

riages," which we desire to bring to the notice of our readers. Following the lead of Father Rinieri, who, in his masterly work, "Pius VII and Napoleon I," has given a final solution to the historical problem, the writer of the articles demonstrates (1) that Napoleon's first marriage with Josephine was null; (2) that Napoleon went again through the ceremony of marriage with Josephine before being crowned, but to all appearances without the intention of marrying and only to deceive; (3) that this second as well as the first marriage was declared null by an incompetent ecclesiastical court, while the Archbishop and the court of Vienna were unavoidably deceived and that consequently Napoleon's marriage with Marie Louise was null and their offspring was illegitimate. It is exactly what AMERICA says in one of the leaders of the present issue.

—Archbishop Falconio, the Apostolic delegate, arrived home in Washington last week after his visit to Rome. In an interview he said:

"The Pope was much pleased with the generosity of Americans in aiding the stricken Sicilians in the earthquake. He sent a special blessing to the American people."

—St. Thomas' Church, which was built by R. C. Kerens of St. Louis, at Gassaway, West Va., was dedicated by Bishop Donahue, on August 4. The building is 90 feet long and 41 feet wide over the transept; the seating capacity is about 300. It was erected at a cost of \$40,000, and is located on six lots, forming a plot of ground 240 by 125 feet, leaving ample room for the erection of a parochial residence and school. Col. Kerens some time ago built another church at Eureka Springs, Ark., as a memorial to his mother.

#### EDUCATION.

So many Polish students are now attending Notre Dame, University, Indiana, that a chair of Polish literature and language will be inaugurated in September. The Rev. Mieczlaus Szalewski, for the past five years at Holy Trinity Church, Chicago, will take charge of the course.

The late Mrs. May Devlin Tully bequeathed \$2,000 to St. Francis Xavier's College, New York, for a scholarship to be awarded to a pupil of St. Agnes Parochial school. At the time of her death Mrs. Tully was president of the Sanctuary Society of St. Agnes' Church.

Mr. John H. Halloran of New York City has given \$8,000 to Holy Cross College, Worcester, Mass., to found a scholarship. Mr. Halloran is not an alumnus of the Holy Cross, but a close friend of its presi-

dent, Rev. Thomas E. Murphy, S.J. The graduating class of 1909 at this institution of learning had 57 members, 55 of whom were made bachelors of arts, and two bachelors of philosophy. It was the largest class of graduates in the history of the college.

At the Entrance Examination of the Calcutta University, the last under the old regulations, St. Xavier's College presented nineteen candidates and all passed—ten in the first six in the second and three in the third division.

When American universities are charged with undermining the foundations of Christianity and propagating Paganism under new schools of philosophy, it is refreshing to find the London University honoring the study of sound principles of fundamental thought. Mr. Leslie Walker, S.J., who recently passed through the course of philosophy at Stonyhurst, gained first-class honors in philosophy at the London University B. A. examination at the completion of his course there. Under the new regulations for the M. A. degree he offered as his thesis a substantial work on "Pragmatism, Absolutism and Realism." The merit of this work and the candidate's general answering in philosophy were so highly appreciated by the examiners that they awarded him the degree of M. A. "with the Mark of Distinction," a very unusual honor. Speedy publication is promised of this essay which evidently from the estimate of the London University examiners is a valuable contribution to the most keenly discussed philosophical controversy of our time, and should be particularly welcome to Catholic readers, as we have so far nothing from the Catholic standpoint in English on the subject.

The peculiar situation in regard to the Winchester, Conn., high school, mentioned in the last issue of *AMERICA*, brought about, on August 6, one of the largest town meetings ever held in the history of Winchester to consider means for providing high school education for Catholics. As was shown they were barred from the Gilbert Preparatory School by a provision in the will of its founder, the late William M. Gilbert, a millionaire clock manufacturer reading as follows:

"Also it is my will that children who have been educated in the Catholic parochial schools should not be admitted to the Gilbert School."

The meeting passed the following resolution:

"*Voted*, That the town school committee of the town of Winchester be, and they hereby are, authorized, empowered and directed to provide suitable high school

accommodations and facilities for all children of the town of Winchester who may be qualified and who may make application therefor, either by establishing a high school course of four years, by providing free tuition in any established school of high school grades in the town or by a one-year course of high school work in our public schools and the remainder of the course in an established school of high grade in the town."

The selection of Mrs. Ella Flagg Young, a mature woman with an experience of forty-seven years' work in the schools of Chicago, for the position of school superintendent in that city, is regarded in Chicago as a decisive victory for the advocates of old-fashioned teaching as against the prevailing "fad" system, with its vertical penmanship and other side issues. Mrs. Young has announced that she has no intention of upsetting Chicago's educational system all at once. She is not for unwise changes. But little by little she intends to make it certain that more time is devoted to the essential elements of early education and less to exploiting the fanciful methods of individuals. She means to go back to the three R's. "Better learn only a little, and learn that little well," says Mrs. Young "than skim over a whole lot, and have it go in one ear and out of the other one."

The recently organized chain of seismographic observations in the Jesuit colleges of the United States gave a signal proof of their utility in the Mexican earthquake two weeks ago. The instruments of Rev. Frederick Odenbach at St. Ignatius' College, Cleveland, Ohio, recorded the earthquake at dawn on Friday, July 31, while the first telegraphic intimation of the disaster reached Cleveland after 5 p. m. The first press despatches from the scene of the calamity came on Saturday. Thus Clevelanders, thanks to Father Odenbach, had a report of the earthquake twelve hours in advance of the rest of the world.

The earthquake was recorded on Father Odenbach's instruments at 4.58 a. m. July 31. The record showed there had been a severe earthquake within a radius of 2,000 to 5,000 miles of Cleveland. The shock continued until 6.25 a. m., being most severe between 5.12 a. m. and 5.20 a. m. This record emphasized the fact that in Cleveland, thanks to Father Odenbach's wonderful instruments, it is now possible to know of earth tremors in any part of the world hours before cable or telegraph can bring news of the disaster. It has been demonstrated that the distance from Cleveland to the quake can be determined with considerable accuracy.

## ECONOMICS

After a careful examination of the crop conditions as well as of the financial situation in the agricultural regions during his recent vacation in the West, Frank A. Vanderlip, President of the National City Bank of New York, on his return last week made this statement: "The crop outlook, so far as I observed it in the West, is remarkably good. In Nebraska I presume the present situation has never been equalled. There has been a great deal of rain in the semi-dry districts farther west, and the crop results there will be exceptional. With a great yield of agricultural produce commanding very high prices, it is going to take a large amount of money to move the crops this fall, but country banks seem to be in a strong position, well prepared to handle the business."

Incoming steamers of the principal lines from West Indian and South American points will hereafter be met down New York bay by the Government's mail boats and their mail sacks transferred. This practice was inaugurated last week in pursuance of the Post Office Department's orders, prompted by its desire to expedite the delivery of these mails. Heretofore only transatlantic liners have been met. An additional mail boat has been put into service. The mails are sorted by mail clerks on the way up the bay, and are ready for local delivery or despatch to inland points by the time the boat arrives.

The records of the department at Albany show that by the collection of the inheritance tax New York State received in the past 12 months \$4,250,000 in round numbers. It is about the only tax which consumers do not ultimately pay. This tax, together with the receipts from excise licenses and the franchise taxes have made it possible for New York State to impose practically no personal taxes. A prominent newspaper, the *Evening Mail*, has been urging on the State a more economic administration of this tax.

The German Catholic Journeymen's Society is divided into diocesan groups. That of Rottenburg has 2,800 members and owns property to the amount of \$200,000. Its 52 local branches have established libraries which aggregate in all twenty thousand books, with \$40,000 deposited in their savings banks. For the young journeymen who go from small country places to the large cities, an arrangement has been made to have the spiritual directors of the rural societies give to those who leave for the city a transfer card, which, when presented at the Journeymen's Society quarters, will admit to privileges of active membership.

## SOCIOLOGY

The National Convention of the Knights of Columbus, held at Mobile last week, received the city's welcome from a brother knight, Mayor Patrick Lyons. Fourteen hundred delegates attended High Mass at the Cathedral, celebrated by Bishop Allen of Mobile. Supreme Knight Hearn recalled the flourishing state of the order, financially and numerically, its influence in securing the Columbus Memorial and the Columbus Day in many States, and its determination to present \$500,000 to the Catholic University within two years. The officers elected are: Supreme Knight, James A. Flaherty, Philadelphia, Pa.; Deputy Supreme Knight, Martin H. Carmody, Grand Rapids, Mich.; National Secretary, William J. McGinley, New York City; National Treasurer, Daniel J. Callahan, Washington, D. C.; National Advocate, Joseph C. Pelletier, Boston, Mass (re-elected); National Physician, Dr. E. W. Buckley, Minneapolis, Minn. (re-elected); National Warden, T. J. McLaughlin, Newark, N. J.

Board of Directors: Victor J. Dorr, Augusta, Ga., term expires September 1, 1910; John H. Reddin, Denver, Col., term expires September 1, 1910; W. D. Dwyer, St. Paul, Minn., term expires September 1, 1910; J. A. Mercier, Montreal, Canada, term expires September 1, 1910; George F. Monaghan, Detroit, Mich., term expires September 1, 1911; T. J. Coughlin, Kansas City, Mo.; term expires September 1, 1911; Patrick H. Lynch, Philadelphia, Pa.; term expires September 1, 1911. The newly elected members of the board of directors are Matt. Mahonner, Jr., Mobile; W. H. Gulliver, Portland, Me.; Daniel J. Griffin, New York; James A. Bowler, Portland, Me. Quebec was chosen as the place for the National Convention of 1910.

Cardinal Gibbons was present in Chicago last week to assist at a convention of 15,000 Catholics gathered to adopt measures for a further advancement of the cause of total abstinence. During the convention the Cardinal made a statement which is attracting wide-spread attention. "I am heartily in sympathy," he said, "with the total abstinence movement. It is a campaign of great import and wide influence and I hope it will spread to the farthest corners of the nation. In the rural parts of the country and in the smaller towns and cities there are signs of progress which must mean widespread prohibition. However much I am in favor of total abstinence, though, I fear that in the large cities like Chicago prohibition by law would not prove feasible. The establishment of prohibition in Chicago or other large citiesbishops and pastors, ever offering as

would be impracticable, and would put a premium on the illegal sale of intoxicating drinks. Total abstinence, though, is a cause worthy of the best there is in American citizenship."

The first school for tuberculosis children maintained by a board of education in the United States was opened last week on the grounds of the Harvard School, at Seventy-fifth Street and Vincennes Avenue, Chicago. It is a miniature tented city, fully equipped for a fight on the plague, and its provisions for the children's welfare includes food, teaching, medical service and street car transportation. Thirty alert, enthusiastic but infected children appeared for the first roll call.

## PLATFORM AND PULPIT

His Grace, Archbishop Glennon of St. Louis, preaching to the Knights of Columbus' Delegates in Mobile Cathedral, recalled the Catholic foundation of Mobile and its two hundred years of Catholic history, then the gradual passing of national prejudice, the present readiness of the nation to receive a message from the soul of truth, and the consequent opportunity of the Knights of Columbus. He said in conclusion: "What, then, is your mission, gentlemen? What the dominant purpose of your society's institution? Is it merely to exalt the name of Columbus? No. Most laudable is it to exalt that name, to honor and revere him because of his virtues, to admire his courage and heroism—but you stand for more than Columbus!

"Is it to preserve a few majestic secrets—surcharged though they be with beautiful lessons of fidelity and nobility? No. These may give in their honorable secrecy a form to your organization, but the soul of the *raison d'être* of your organization—what is it? It is, unless I am greatly mistaken, this, that through your organization you aid in creating, and through your membership in expressing unto the world, the best type of Catholic lay activity; of giving to all the world, and in every one of your members, that much-to-be-desired entirety, the intelligent Catholic gentleman.

And to accomplish this I would say from this sanctuary to you who are now before it: Take from the altar your crosses, wear them over hearts to them consecrated. Learn of Him who died thereon the lesson of sacrifice, of courage, of fidelity. And then, after Christ, to Christ's vicar bowing, offer obedience, devotion, service—the great Shepherd of souls, who from beside the tomb of Peter governs the city and the world, and coming then nearer home, to your

men and councils reasonable service.

"What further? Sustain every cause that is noble, placing citizenship above party, extending to all, irrespective of race or creed, the evenhanded justice you demand for yourselves. Cast away all subserviency. Catholics to-day, instead of making apologies, should demand restitution. . . You will sustain the educational institutions of your faith, you will sustain the cause of charity; you will raise to Christ a temple of true knighthood on whose walls shall be written the record of your sacrifices and virtues."

## OBITUARY

Rev. James H. Renihan, the first priest born in that city, died July 26, at Davenport, Iowa, of pneumonia. Death came on the anniversary of his ordination and after eighteen years in the priesthood.

After a long illness the Rev. James H. O'Donnell, rector of St. Mary's Church, Norwalk, Conn., died on July 30. He was born in New York on July 17, 1854, and received his early education at the Christian Brothers school. After spending a short time at a school in Fond du Lac, Wisconsin, he entered St. Charles College at Ellicott City, Maryland, where he completed his classical education and later entered St. Mary's seminary, Baltimore, and after the usual theological course was ordained December 17, 1881. In the ministry he served in various parishes, in Danbury, Meriden, Waterbury, Watertown, in all with zeal and much success, before he was finally made permanent rector at Norwalk. Notwithstanding his exacting parochial duties he found time to do a considerable amount of literary work, being the author of "History of Diocese of Hartford," "Studies in the New Testament," "Jesus Christ, a Scriptural Study," "A Liturgy for the Laity," and a "Guide for Altar Boys," and was a frequent contributor to various periodicals, always furnishing matter of a controversial nature.

The Marquis of Baviera, the Dean of Roman and Italian journalists, died on July 24 in Rome. He was the founder of the *Osservatore Romano*, the first number appearing July 1, 1861. The Marquis was born in Ancona, and his godfather in confirmation was Mgr. Mastai-Ferretti, afterwards Pope Pius IX. In 1852 he joined the Papal Guards and ever after continued in the service of the Pope. In 1870 after a short interruption he resumed his position as editor of the *Osservatore*, defending the rights of the Church as long as his strength lasted. He had a hand in all the Catholic activities of Rome. A noble figure and a valiant Roman disappears in him.

## CORRESPONDENTS' QUERIES

B. M. K.—The tenth Eucharistic Congress was held at Paray le Monial, September 20-24, 1897. The Congress at Cologne this year is the twentieth of the series. You will find a good summary of the whole in "The Catholic Encyclopedia," Vol. V.

F. M. R.—(1) The first community to form an organization independent of the Emmitsburg Sisters of Charity was that of the New York branch (now at Mount-St.-Vincent-on-Hudson) in 1846. The affiliation of the foundation made by Mother Seton with the institute in France and the adoption of the French rule was found by Bishop Hughes to be detrimental to the continuation of the charitable works organized in his diocese, so at his inspiration thirty-two of the fifty Emmitsburg Sisters, then located in New York, formed an independent community. They retained the black cap and habit designed it is said by Mother Seton, after the dress of an Italian sisterhood that had caught her fancy during her residence in Leghorn. The new community was then located in St. Joseph's Academy at the lower end of East Broadway, where, on December 8, 1846, Sister Elizabeth Boyle was elected the first Superior. In 1847 the community moved to the building that now stands in Central Park (107th Street and Fifth Avenue), and in 1858 to its present location on the Hudson, just below Yonkers, where the castle and estate of Edwin Forrest, the actor, was purchased. (2) Archbishop Robert Seton, formerly of Jersey City, now resident in Rome is Mother Seton's grandson. His father, William Seton, died at his residence, in New York, in January, 1868. His remains were taken to Emmitsburg and buried in the convent graveyard near the last resting place of his mother.

A Subscriber, Savannah.—Of course no king or potentate has either right or liberty to instruct a bishop or other ecclesiastic to grant a dispensation. Dispensations can be granted only in accordance with the terms of the canon laws affecting the applicants and the case at issue, and interpreted by the prelate within whose jurisdiction it comes. The account circulated by the Associated Press of the "dispensations" and other details of the recent marriage of Prince Alfonso of Bourbon is merely what the copy-reader of the clipping you sent had headed it—"a romantic story."

E. P. S.—"The Catholic Encyclopedia" will consist of fifteen volumes, of which five have been already issued. Vol VI will be ready in September. The publisher is the Robert Appleton Company, New York.

## LETTERS TO THE EDITOR.

To the Editor of AMERICA:

I send you the enclosed as a specimen of articles frequently appearing in the *Mexican Herald*, and other publications printed in the English language in Mexico, copies of which find their way to the desks of exchange editors in the United States, and from which the average American reader gets much of his misinformation regarding the people of Mexico and their habits. You will notice the absolutely anonymous source of the story:—"according to newspapers arriving from that place," etc.

I never make a trip to Mexico but that returning on the trains I find from one to a dozen or more tourists (?) who have spent from one to a dozen days across the border, and who are simply bursting with their loads of misinformation of the character of the *Herald's* article, and eager to retail it to any who will listen.

While there is much to criticize in the acts of the uneducated peons as to their religious as well as social practices, many, if not most of the stories told of them by returning travelers are, to say the least, gross exaggerations. A sympathetic, kindly interest in them will explain much that at first seems hardly tolerable, while the preconceived notions as to their ignorance, bigotry, superstitions and general worthlessness of character, which the average American tourist takes with him, or her, (in this case the "her" is usually the most intolerant) makes him or her all the more ready to accept the ridiculous tale as Gospel truth.

Perhaps you may be able to see your way clear to doing something to counteract such influences as have led to this letter.

Yours truly,

SECRETARY.

New York, August 5, 1909.

[The clipping referred to by our correspondent and taken from the *Mexican Herald* states that "Ocatlan, in the state of Oaxaca, according to newspapers arriving at that place, is so warm that an image of St. Sebastian, owned by a candle-maker named Severo Vasquez, has caused a thrilling sensation among the good people of the place by perspiring." The paper follows this with some cheap drivel of the supposed humorous sort common to the utterly irreverent scribes of our American press. There would be an end to all such contributions if a practical protest were made in the counting room of the office by acute observers like the correspondent.—Ed. AMERICA.]

From the very beginning AMERICA has been a weekly visitor at the Palace, and its

arrival has been hailed with the greatest satisfaction. AMERICA is indeed a veritable mine of valuable, I may add, of most reliable information on all Catholic topics and on other subjects, domestic and foreign, about which those who have the best interests of Church and State at heart are, and should be, deeply concerned. The articles are ably written, terse and to the point. The appearance of such a Review has been a long and oft wished for boon. AMERICA has leaped to the front rank of journalism with almost incredible bounds. If the future may be judged by the past, then AMERICA's success in the past augurs well for the future.

Accept my most heartfelt congratulations and believe me that my earnest wish is that AMERICA may pursue its noble mission and continue the work it has begun under the most favorable auspices.—The Most. Rev. Paul Bruchesi, D.D., Montreal, P. Q., Canada.

The articles in AMERICA on Haeckel, on "Fifty years of Darwinism," the answer to Bishop Grafton, and the article on Calvin are excellent and most serviceable.

A lot of young fellows are tainted; but that is true of every age. In Paris from 1857 to 1860 nearly all the students in St. Sulpice were crazy ontologists; and intolerant of any theory but Gioberti's "Ens creat existentias." Now there is not an ontologist of note in France. Louvain was full of them, and even Father Chastel, S.J., wrote his essay "Sur les idees." Every age has its heresy and philosophical folly. So we have Modernism. But it is more dangerous than many other follies—certainly so far as the Scripture is concerned, Modernist theories are specially destructive and pernicious.—Rev. Dr. Henry A. Brann, St. Agnes' Church, N. Y.

Though one regrets the disappearance of *The Messenger*, its loss is more than compensated by the birth of its brilliant successor, which from its very start is displaying such remarkable ability, and working its way to the very forefront of Catholic literature.—Rev. P. J. Chudlery, S.J., Manresa House, Roehampton, England.

I have read with interest and pleasure the first number of AMERICA. I wish you great success in your laudable enterprise. I venture a suggestion—publish at least in English, Roman decrees as they come out.—Right Rev. James J. Carroll, Bishop of Nueva Segovia, Vigan, P. I.

AMERICA marks an epoch in Catholic journalism in America, and is certain to create a respect for and interest in things Catholic which have been so long absent.—Rev. H. B. Sullivan, D.D., Detroit.